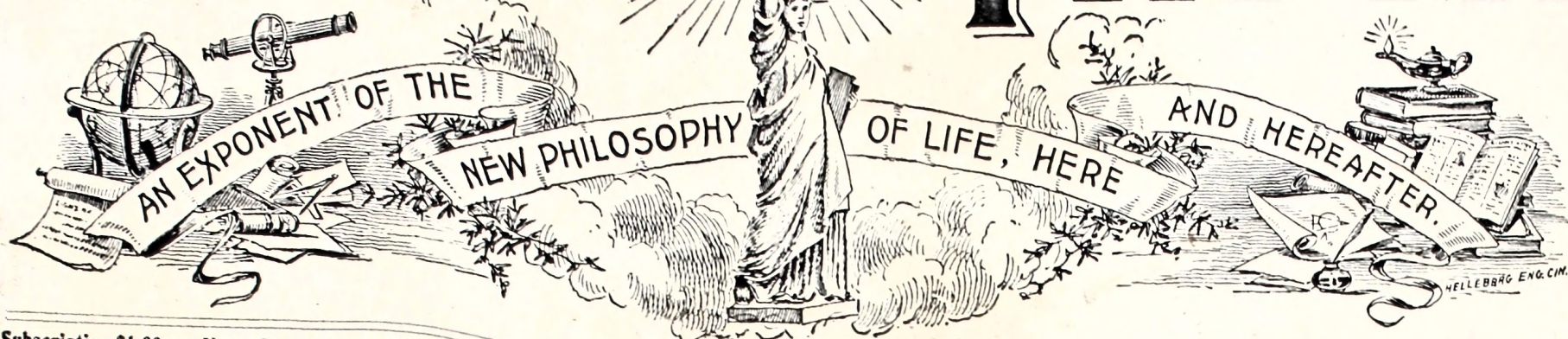


# Wasson & Sidmore Library LIGHT OF TRUTH



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CINCINNATI, SATURDAY, MARCH 8, 1896.

VOLUME XVIII, No. 13

## THOUGHT FLASHES.

Value the friendship of him who stands by you in the storm; swarms of insects will surround you in the sunshine. —Primitive Catholic.

If you exempt the property of any Church organization, to that extent you impose a tax upon the whole community. The divorce between Church and State ought to be absolute. James A. Garfield.

In scandal, as in robbery, the receiver is always as bad as the thief. —Chesterfield.

To make a kingdom flourish, there should be the fewest priests and the most artisans possible. The ignorance and barbarism of our forefathers, far from being any rule for us, ought rather to be an admonition to us to do what they would do if they were in our place, with our improved light. —Voltaire.

"The high sea walls of cast are down.  
The pent up floods their chains have burst.  
The toilers face the golden dawn—  
The first are last, the last are first." —J. G. Clark.

Believe nothing against another but on good authority; and never report what may hurt another, unless it be a greater hurt to some other to conceal it. —Penn.

If you are ignorant of your own rights on this planet, you are just the kind of a huckle-berry to denounce decent folks who are not so ignorant. —Coming Nation.

The world advances and in time outgrows  
The laws that in our father's days were best.  
And doubtless, after us, some purer scheme  
Will be shaped out by wiser men than we—  
Made wiser by the steady growth of truth. —J. R. Lowell.

"To such grievances as society can not readily cure, it usually forbids utterance on pain of its scorn; this scorn being only a sort of tinsel cloak to its deformed weakness." —Curren Bell, Shirley.

Men of the greatest abilities are most fired by ambition, and, on the contrary, mean and narrow minds are the least actuated by it. —Addison.

A little work, a little play,  
To keep us going— and so, good day!

A little warmth, a little light,  
Of love bestowing— and so good night!

A little fun to match the sorrow  
Of each day's growing— and so, good  
morrow!

A little trust that when we die  
We reap our sowing! And so good-  
bye. —Du Maurier.

Progress, the growth of intelligence and power, is the end and boon of liberty; and, without this, a people may have the name, but want the substance and the spirit of freedom. —Channing.

Man does not wish to be told the truth. —Pascal.

Man has not a greater enemy than himself. —Petrarch.

Man can dispense with much, but not with men. —Borne

That is, in a great degree true of all men, which was said of the Athenians, that they were like sheep, of which a flock is more easily driven than a single one. —Whately.

Man is an animal that makes bargains. No other animal does this. —Adam Smith.

Man is a part of God. How much depends on the use he makes of his intelligence for good.

The prejudiced heart seeks lower company to find sympathy just as the inebriate seeks it to find companionship.

A more subtle form of selfishness is developed as the world rises out of the old forms. Many in the advanced spheres think they see the past as a closing era because the follies and weaknesses of the past also appear more palpable to their senses. But they forget or overlook the fact that they are possessed of a worse form because keener in discernment with a higher love for self, thus demanding more than their predecessors, though advanced in moral qualification on the whole considered. But self-love is self-love, whatever its label or excuse for being.

The "best" medium is she who can come in closest harmony with your spirits, and consequently give you the best tests. Everyone is therefore "best" to somebody.

Written for the LIGHT OF TRUTH.

## THE KNOWN AND THE UNKNOWN.

Thoughts on the

Forty-Eighth Anniversary of the Advent of  
Modern Spiritualism.

EMMA TRAIN.

In this wondrous age of ages  
This day of days a little time  
Let us return the glowing pages  
With their lessons grown sublime—  
Wisdom of the seers and sages,  
Rich with truth's eternal chime.

Looking through the light reflected  
O'er a past with shades uncouth,  
Trace we where the link's connected  
With the infancy and youth  
Of the movement that erected  
The holy altar of the truth.

There, through love divine—imperious,  
Never vainly seeking ways,  
Where laid those lines of light mysterious  
Piercing through the foggy haze—  
Waking minds most deep and serious  
To the truth's electric rays.

O'er them came the wise and tender  
Breaking down the walls of creed,  
Through them seers beheld the splendor  
Of the souls from earth-ways freed,  
And the truth bent down to render  
Balm for every human need.

Thus this sacred highway o'er us  
Has grown and broadened year by year  
And its beauties spread before us  
Brunt a higher hope to cheer—  
Till the world has caught the chorus  
Grown so wondrous sweet and clear.

And the fact it would have smothered  
With its false and with'ring blight  
Unmindful that it long has hovered  
Just beyond the clouded sight,  
"Lo!" it cries, "we have discovered  
Wondrous rays of unknown light."

X rays? yes, to those grown hoary  
In the mists of error great,  
But we know their wondrous story  
Was told on earth in '48,  
And their light has grown in glory  
Ever since that sacred date.

And we know whence comes the growing  
O'er which science's cars glide fast,  
And the forces that are moving  
Onward from a darkened past  
With a silent presence proving  
What the world shall own at last.

And so this Anniversary, summing  
All the truths in beauty purged  
That withstand the closest plumbing,  
We are glad our flag's unfurled—  
Glad our facts are fast becoming  
The X discoveries of the world.



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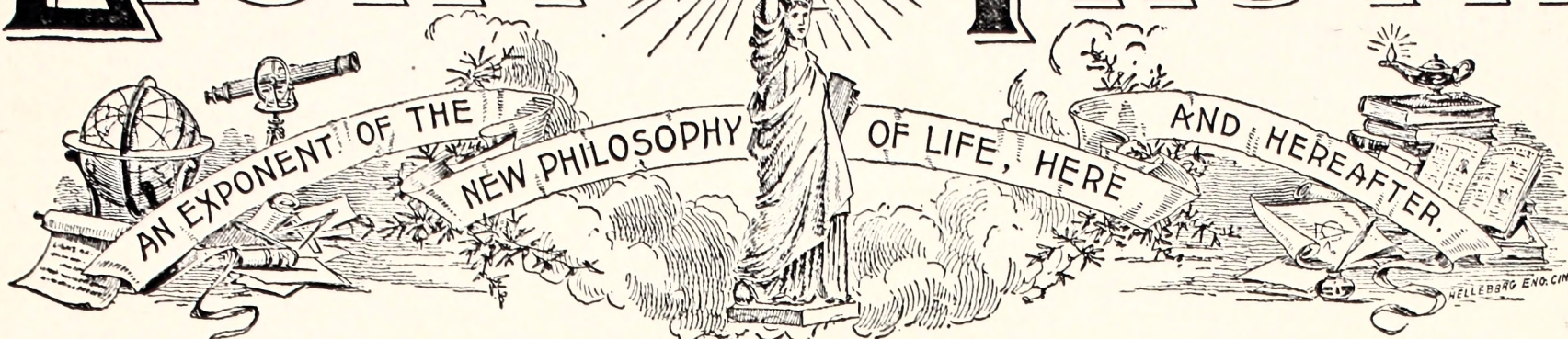
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CINCINNATI, SATURDAY, MARCH 28, 1896.

VOLUME XVIII, No. 13

Written for the LIGHT OF TRUTH.

## ONLY A STEP.

BY MARY T. LONGLEY, M. D.

Author of "Outside the Gates," "Crooked Paths," "Nameless," "When The Morning Comes," etc.

### CHAPTER XXI.

#### THE HAPPIEST OF HAPPY DAYS.

The friends embraced, Grace drawing Louise close to her arms and trying to peer into the face of this friend whom she really loved, and Louise glancing up into the handsome face of Mrs. Price with a compassionate yet tender gaze.

The greetings over, Louise Beamor removed bonnet and wrap and seating herself close beside the doctor and his wife, one hand of the latter held fondly between both her own, proceeded to answer their many questions concerning her movements since last they had heard from her.

She had traveled about during the last half year, with the friends she had accompanied abroad, the young ladies of the family having finished their musical course, and wishing to see something of Europe before their return to their native land, but at length they had taken steamer for America, and had only arrived at home the day before her coming to our friends.

"The Hansons would not allow me to leave them last night," she said in her low musical voice that seemed so sweet to the ears of Grace, "I wished to come to you at once, for I have a feeling I can help you to get well, but I had to wait until to day, which was wise too, for our luggage never arrived until late in the evening, and I had matters to attend to before I could leave."

She was the same gentle, quiet little lady as of old, and the spell of that nameless charm that had always attracted Grace to her made itself visible again upon the woman whom she had come to help.

"But now that you have come, Louise, you must not leave me again, I need you more than I can say, I have often longed for you in my lonely hours. Will you not stay with me? We have a good home and comforts that you may share, though not as sumptuous as what we could once offer you, or as you have been accustomed to of late, I fear."

"Oh, I have been 'roughing it' for a long time, and am quite prepared to enjoy the quiet and comfort of your pretty home; to my mind it is ever so much more beautiful and cozy than the stately residence you occupied when I went away"—and she glanced at Victor with a smile of satisfaction and cheer,

to which he responded in kind as he said:

"We shall be very happy to take you into our nest if you will come. Grace has often expressed a wish for your presence during her long and tedious confinement. I am satisfied that you will do her a world of good."

"Then I will stay—indeed, I told the Hansons I had a mission, and that I must fulfill it, for it has been 'borne in upon me' that I am to be with you for a while, and to look after Grace in a sisterly way, until she gets strong enough to look after herself."

"But how did you know of my distress, and that I needed you so much, have you been in correspondence with parties here? No letters have passed between us for a long time."

"Of course I heard of your illness when it first came upon you, and once or twice since, the Hanson girls found mention of you in their letters from friends in this city, but we knew but little of your actual condition from any external source. You know, or perhaps you do not know, that I am one of those mysterious beings who hold communication with disembodied spirits. I never told you of this when with you before Grace, because you seemed so opposed to any thing of the kind; but if I am to resume my old relations with you I must warn you in advance that I both see and talk with human beings who are invisible to mortal eye."

"I wish that I had the same gift," sighed Grace, breaking in upon her friend's explanation. "Victor has it and is made happy by it, Isabel has the gift—you know Isabel Clarkson, Louise—and she is made happy and useful by it, and now you tell me you are a psychic and can commune with denizens of the other world. How fortunate! Well I do not envy you, but I would like to be so favored. The time was when I tried to ignore spiritualistic truth because the world—my world—did not indorse it, though I knew all along that it was a reality. I knew Victor was sincere and sane, and honest on the subject, and that it must be a fact to him, but I ignored or denied its claims—I am not like that now. I am glad to learn of it, Isabel has given me some beautiful conceptions of its power."

"I must meet and know your Isabel, I never met her sufficiently to feel acquainted, though I like her sphere. How singular, Doctor, that you are, and were while I was in your home, a medium and I never suspected it, though I have had many revelations of spirit companionship and helpfulness while under your roof."

He smiled and said: "I rather fancied that you had medial gifts, but to what extent they were manifested I could not say. I hinted once to Grace that

you were a psychic, but she did not believe it. We are very happy however to learn that such is the case and to have you in our home."

"I thank you. My spirit attendants told me to inform you of my mediumship ere I became an inmate here; they said I would find a work to do with Grace and I must promise to stay with her until she had no further need of me."

"They told me of her condition, of the great strain put upon mind and body, that is how I learned of your affairs, dear friends, they said I had always brought a certain force or strength to her when by her side, and that my magnetism and mediumship would be doubly helpful to her now; that is why I am here, and I trust the wisdom of my spirit advisers will be shown in this

"Oh! it will, it will, I am sure of it; how delightful that I shall have you here. Louise, all to myself, not that I will be exacting; oh, no, the old demands have disappeared. You will find me somewhat changed, my friend, but for the better I trust. The spiritual light that is breaking in upon me is doing my soul good. I doubt if I would have ever realized that I have a soul if it had not been for my suffering and blindness of the last year or more; but now I realize it, and what is more I realize that others have souls too. Why, I would not give up the little I have gained of Spiritualism if all the world turned against it," and a light of happy peace shone upon the face of the invalid as if in confirmation of her words.

"That is a statement that angels and mortals must be glad to hear," replied Louise. "But you need not fear, Grace, the world will not long point its finger in scorn at Spiritualism and its advocates and psychics. Society has already taken it up as a fad and is interviewing its mediums in their homes, and even engaging them to hold seances in its most fashionable resorts. Society is beginning to listen to the oracles of the new dispensation and to find food for serious thought in their revelations. I learn through the Hansons and others that Spiritualism is receiving much attention from society people in this country; while abroad one can hardly turn without learning something of its power among the nobility and the classes of elegance, of leisure, and of intelligence. Scientific minds are searching into it also and finding facts that confound them, but which, after all, must lead them to the light. It does not need a prophet to predict that in another decade or two Spiritualism at its best will be the acknowledged guide in liberal and religious thought of intellectual and refined society."

"Your predictions take rather a broad sweep, but I am inclined to agree with your conclusions in the main, for

"Good is growing  
And Truth is flowing  
On forever!"

Quoted Victor, "and the golden age is yet to come. I do not look for Spiritualism to be universally accepted in ten or twenty years, but I believe that before another quarter of a century goes by, it will be respected and tolerated by even those who do not recognize its value, much in the same way

that a liberal minded Churchman respects and tolerates the denomination from which he differs, but to which his friends subscribe."

They talked on until dinner was announced, after which they had a little quiet rest, then music with sweet singing, such as had not echoed in their ears for many a day. Then in the twilight hour they held a seance with the angels, and these came to them speaking words of helpfulness and affection, giving tokens of their unfailing love and care.

In this hour Louise Beamor proved to be a rare instrument for angelic ministration. Through her lips words of power were uttered that thrilled her hearers with the spirit of truth, while at the time her face and figure were illuminated with celestial light, the face and features of the little woman changing as each intelligence took possession of her organism, now assuming the appearance of a venerable sage, then of some delicate sainted woman, and again that of a man in the prime of life, while once it seemed like that of a little child as she prattled in the name and baby talk of the little sister "Lillie" that Grace remembered in her father's family, who had passed away when she too was but a child.

That night as the parting hour came, Victor said to his guest, "This has been a blessed day to us all, and to me a day whose memory will ever be brightened by a broad and golden mark," and to Grace, as he kissed the sunny meshes of her hair, he repeated, "A most blessed day, my wife, and to me, one of the happiest of happy days."

On the morrow the trunks of Louise Beamor came and the little lady was soon encoined in the nook that she had chosen as her own. From this time on Grace improved wonderfully in health and spirits—the old restlessness had departed from her, she could see and go about the house by herself better and better as the weeks went by, and it was soon no longer a matter of doubt whether her eyesight would be fully restored or not.

The household machinery now ran smoothly, no inharmonious jar thrilled along the atmosphere of the home life, each inmate fitted naturally into the sphere adapted to him or her, and an influence like that of heaven pervaded the place.

Isabel Clarkson still kept up her visits, and she and Louise soon learned to love each other very much. Together they were a power, and when these two ladies were in her room, it seemed to Grace as if the very heavens of glory were let down in inspiration for her instruction and growth, although, as she said, personally she was not a medium, and she could never hear from the spirit world save through the agency of others.

In these months Grace was growing spiritually and intellectually; how well she appeared now that her sight was restored once more. How beautiful the world looked to her; and her friends, how dear their faces seemed. That of Victor had been a little care-worn and sad at first, but the lines were fast wearing away, leaving the old time freshness and vigor that she loved to see.

Of late his practice had been increasing, and again the old successes were becoming his. His magnetic forces seemed now to be of the best for they were not exhausted by an exacting

Continued on Fourth Page.



## Philosophy and Facts.

AN ATTEMPT FOR THE LIGHT OF TRUTH.

### THE SOURCES OF CHRISTIANITY.

#### A Unique Presentation of Ancient Religious History.

WM. EMMETTE COLEMAN.

##### PART I.

The eccentricities of the human mind are many and varied. "Cranks" abound in all departments of thought and endeavor; and perhaps in none are they more conspicuous and marked than in the realm of religious speculation, especially among the genus anti-Christian. It is amazing to see the huge mass of personal theorizing, dogmatic inanities, and wild vagaries promulgated, often by otherwise intelligent and sensible persons relative to the origin and source of the Christian religion. The plain, simple facts, potent to every rational mind, are ignored by these crude thinkers; and extremely far-fetched and irrational conclusion, often the offspring of the union of sophistry and bigotry, are vauntingly proclaimed as the irrefutable truth. The various forms of this perversion of fact are radically contradictory, and therefore mutually destructive of each other. Each one destroys all the others. That is the one good point, in the interest of truth, pertaining to these variant puerile imaginings.

How did Christianity originate? Note the discordant replies. 1. From Buddhism, says Dr. Felix L. Oswald, Arthur Lillie, and others, Jesus was a Buddhist, and taught a Judaic form of Buddhism; and the life and teachings of Jesus are based upon those of Gautama Buddha. 2. From Brahmanic Krishna-worship, says Kersey Graves, Goccolliot, and various others. The life and doctrines of Christ were stolen from those of the Hindu Gezeus Christna—the truth being that neither Gezeus nor Christna as words, were ever heard of in India till manufactured by unscrupulous anti-Christian cranks in the nineteenth century. 3. From the life and teachings of Apollonius of Tyana, says J. M. Roberts, and the volume of spurious spiritual communications given to Mr. Roberts by a notorious fraudulent medium, now published under the name of "Antiquity Unveiled." 4. From the religious doctrines of the Egyptians, as found in "The Book of the Dead," and other writings of that people, says Gerald Massey. 5. From the worship of the sun in the signs of the zodiac, especially Aries (the Lamb?) and Pisces, the Fishes, say Dupuis, and various others. 6. Largely from Mithraism, says J. M. Robertson. 7. From the writings of Seneca and other Pagan moralists, said a writer a few years ago, whose name I have forgotten. 8. From the Pagan Mysteries, particularly the Eleusinian Mysteries, others have asserted. 9. From a certain Joshua or Jehoshera, a Jewish magician, who was stoned and hung by the Jews a hundred years before the time that Jesus of Nazareth is said to have lived in the New Testament, says W. H. Burr, H. P. Blavatsky, and others. 10. From the accounts of the various persons called Jesus found in Josephus' writings, says W. H. Chaney and others. 11. From an ideal abstraction of the essences, an imaginary Christ formulated by them—Jesus having never had an historical existence—says Monthon one visionary thinker. 12. From the carnalization,

or materialization, in flesh and blood, of the ideal Christ of the Gnostics, say other equally as visionary idealists. 13. From certain legends of the Mohammedans, which the Benedictine monks utilized in writing the New Testament and the works of the Church Fathers some 400 years ago, says Edwin Johnson. So far, I believe, no one has attempted to prove that Christianity sprang from Confucianism; but that theory would be as sensible as the others enumerated above; and perhaps, at no distant day, we shall have ponderous tomes published aiming to establish that Christianity is naught but modified Confucianism or Taoism, or Shintoism. As said, these distinctive theories kill each other. If the Christian faith sprang from Buddhism it did not spring from Christna-worship or Egyptian religion or Apollonius' teachings; and similarly with each of the thirteen divergent assumptions. As every intelligent, candid, impartial, sensible person, Christian or non-Christian knows. None of these vain imaginings is true; they are all chimerical, absurd. Not one of them has a shred of substantial evidence, (when carefully and scientifically sifted), to sustain it.

Misled by the oft-recurrent statements in uncritical and untrustworthy books, at one time I thought that there was some truth in some of these theories, not having at that time made an independent study of the matter for myself. But over a dozen years ago I began the study of the original source of information; and I soon discovered the untrustworthy nature of the allegations affirmative of the derivation of Christianity as a whole or to any considerable extent, from the Pagan religions, while most of the alleged parallels between Christianity and the older faiths were resolved into nothingness. A number of these parallels are non-existent—pure fabrications; others are partial parallels; and in comparatively few cases do genuine parallels of any moment exist. Having carefully and analytically studied the sacred books of all the ancient religions, so far as available, as well as all important works by specialists treating of these religions—all of which I now have in my library—I am enabled to write knowingly and understandingly upon these matters. Comparative theology I have made a specialty of these dozen years and more, and for the sole purpose of determining the truth about the variant religions of the world, their genesis and evolution, and the relations which they sustained to each other. I made a searching examination into the asserted derivation of Christianity from the Krishna cult of India. I have every important work treating of the life and teachings of Krishna, as well as of all the phases of Hinduism from the early Vedic times to the present; and I emphatically assert that I fail to find any evidence that one single thing in Christianity has been derived from Hinduism. So with Buddhism. I have nearly every work on Buddhism that has been published, including the various lives of Buddha; and there is no evidence, worthy of the name, that primitive Christianity had any connection with Buddhism or borrowed anything whatever from it. The foolish theories of derivation from the life of Apollonius of Tyana, from the Egyptian religion, from the solar Zodiacal cult, from a Jesus who lived 100 years before the time of Jesus of Nazareth, from the Jesuses of Josephus, and the other silly notions one and all devoid of proof and of common sense, are really unworthy of any serious consideration, indicative

as they are of pitiable aberrations of the human intellect. These promulgations and believers call for our sincere commiseration. I am truly sorry for their benighted condition.

Whence did Christianity originate? The answer is so self-evident and simple that it is surprising that any one, conversant with the established facts, could come to any other conclusion than the right one. Christianity is an offshoot of the Judaism of the first century, with sundry Grecian and Roman modifications and accretions. Primitive Christianity was just what its earliest literature shows it to have been—its true origin, so far as its generals are concerned, (the details are not all reliable), is narrated in the New Testament. It was founded by a Jewish peasant named Jesus, who claimed to be the Messiah or Christ, and in consequence was executed for alleged sedition. His disciples, Jews all, after his death continued to proclaim his Messiahship, coupled with the prediction of his speedy reappearance on earth to establish the Messianic kingdom. So far it remained a petty Jewish sect; but a great man, Paul, being converted to the new faith, revolutionized it. He broke down the barriers of circumscribed Judaism, and made Christianity a universal religion, exalting Jesus from the position of the local Jewish Messiah to that of the Savior of the world. Through the efforts of Paul and his coadjutors Christianity spread throughout the Greco-Roman world, and, as a necessary result, it attached to itself elements of Paganism more and more as time went on. Very little, if anything of an Oriental character became a part of orthodox Christianity. Among the heretical and semi-Christian sects, the Manichæans, Montanists, Gnostics, etc., were elements affinitized to those of some of the Oriental faiths; but it is not decided yet how much of these was borrowed from the Orient, and how much was of indigenous growth. So far as primitive Christianity and the later orthodox Christianity are involved, they may be said to start outside of Oriental influences, almost or quite wholly. The Greco-Alexandrian philosophy, and the observances and customs of the Roman Empire, were the two principal agents in the modification of primitive Christianity into the orthodox Catholic Church. India, Persia, Egypt proper, all exercised little or no influence upon the expanding faith.

It is certain that Christianity did not originate in any form of Paganism or heathenism so-called, but was, in its inception, a purely Jewish development. Even the root, the foundation, of modern Orthodoxy was Judaistic. The central principle of Christianity is the Messiahship, or Christhood, of Jesus, and this was an exclusively Jewish conception originally. The doctrines taught by Jesus were essentially, not to say exclusively, Jewish, so far as his derivation of them was concerned. They are all found in previous and contemporary Jewish literature. Everything attributed to Jesus in the synoptic Gospels, parallel with the sayings of heathen writers, is paralleled in the sayings and writings of his own countrymen, the Jews. Jesus evidently knew nothing of heathen literature or philosophy. It is well known that the first Christians, (using the term afterwards applied to them in the Gentile world), the twelve apostles and their converts, the original primitive Christians, were strict Jews, observers of the Mosaic ritual; and differed in no respect from other Jews, except in their acceptance of Jesus as

the Messiah and their belief in his speedy re appearance on earth to establish his Messianic kingdom. To be sure, after the new *cultus* had been disseminated in Gentile lands, with its Pauline modifications, it gradually attracted to itself, as before stated, Pagan accretions, culminating in the large absorption of heathen elements under the Roman Catholic hierarchy. But it is the accretions, the modifications, of Christianity which are Pagan—not its fundamental basis, which is purely Jewish.

Certainly, also, the strict Monotheism of Christianity was not derived from Paganism, but from Judaism. Of all the peoples of the ancient world, the Jews were the only one that ever attained to the exalted conceptions of a pure monotheism, the existence of one God, entirely dissociated from any minor gods and goddesses. Other nations had their one chief god, but every one of them had associated with him a number of subordinate gods; as in Zoroastrianism, Brahmanism, and the religions of Egypt, Greece, Rome, Assyria, Babylonia, China, etc. Nowhere on earth save in Judea, in its later religious development, did the dogma of one God alone, and the absolute non existence of all other gods, become established; and from Judaism did Christianity inherit this. The doctrine of the absolute holiness of the Deity and the requirements of this Deity that his children be pure and holy—the union of the highest ethics with the purest Monotheism—were derived by the Christian faith from her mother Judaism. The communion service, or eucharist, had its origin in an incident at Jesus' last supper in Jerusalem, though it is possible that its institution as a sacrament may have been suggested by a Mithraic or other heathen rite. Baptism was derived by Christianity from John the Baptist, a Jew, of whom Jesus seems to have been a disciple till the death of John. Preaching and sermonizing, a distinctively Christian practice, sprang from the Synagogue services of Judea. Christian prayer is descended, in a direct line, from the use of prayer by Jesus and his Jewish contemporaries. The doctrine of the vicarious atonement of Jesus had its origin in the sacrificial system of the Jews. Paul, a Jew, laid the foundations of this dogma, basing it on the Jewish animal sacrifices; and the later pseudo Pauline epistles, with subsequent leaders in the Church, expanded the nascent Pauline dogma until it assumed its modern proportions. The doctrine of the existence and action of the Holy Ghost was Jewish in its origin. The Millennium was a Jewish-Christian dogma, being found at length in the Book of Revelation, an intensely partizan work of an intolerant Jew-Christian. The speedy end of the world, the resurrection; the judgment day, the reward of the righteous in heaven, and the punishment of the wicked in hell, were all derived by Christianity from Judaism, as well as the dogma of the existence of a personal devil. Some of these doctrines may have been derived by the Jews from the Persians during the Babylonian captivity, such as those concerning resurrection, Satan, heaven, hell, etc.; but this is not a settled fact as yet. Some of the best scholars hold that, although points of similarity exist between the Persian and Jewish conceptions on these points, the points of contrast are also so strong between them, and those of the Jews are so Hebraic in character that the more rational conclusion is that they were the product of Jewish development from pre-existent germs, found in



the earlier religious consciousness of the Hebrew race. Justification by faith was also of Jewish origin, Paul having been its most earnest promulgator and in all probability its founder. The terms salvation, grace, redemption, regeneration, Son of God, son of man, kingdom of heaven, Father in heaven, etc., were household words in Talmudic Judaism in the first century. (See Deutch's "Literary Remains," essay on the Talmud). The deity of Christ, though never inculcated by Paul, had its roots in Paul's exaltation of Jesus to a pinnacle of glory but little inferior to God himself; while the pseudo-Pauline epistles come very near to the ascription of absolute divinity to Jesus. The Trinity, as essentially non-Jewish as it is, was merely the natural efflorescence of Jewish-Christian seedlings. The Father, the Son, and the Holy Ghost were all recognized in early Jewish Christianity—the Son as a man chosen of the Father as the Messiah, and the Holy Ghost as an influence from the Father. By a natural process of theologic evolution, in due time these three became hypostasized into the triune personality of the Nicene Creed.

It is thus seen that nearly all the distinctive features of Christianity are Jewish in origin. That Messiahship of Jesus, his ethics and theology, the unity and holiness of God, vicarious atonement, baptism, the Lord's supper, the resurrection, the judgment day, heaven, hell, Satan, prayer and preaching, faith, regeneration, salvation, the Holy Ghost, the millenium—essential bases of Christianity—all had their origin in first century Judaism; while even the deity of Christ and the Trinity, non-Jewish as they are, had their roots in the Judaism of this century. There is truth in Renan's assertions that the Jewish prophets, Isaiah especially, were the founders of Christianity, Jesus having merely repeated the ideas and ideals of those prophets. The eighth-century prophets did largely anticipate the teachings of Jesus; and the general ethical import of the two has much in common.

It has been claimed that "everything in Christianity is of Egyptian origin," and that "the fables of India and Persia were brought to Egypt and recast." It is often stated, by superficial scholars and thinkers, that Christianity was largely derived from the philosophy of Alexandria in Egypt, and that the Alexandrian philosophy was largely a product of Hindu genesis; ergo, Christianity is of Indian origin to a great degree. It is probable that the Greco-Alexandrian philosophy considerably influenced the development of Christian metaphysics in the early Christian centuries; but the Egyptian or Indian origin of these speculations has no valid support. Rather are they purely Grecian. Le Page Renouf, one of our leading Egyptologists, in his "Hibbert Lectures" on the "The Religion of Ancient Egypt," pp. 256-59, remarks as follows: "The existence of Egyptian elements in Hellenic religion and philosophy has long since been disproved."

The supposed travels of Pythagoras and other ancient philosophers to Eastern climes—Chaldea, Persia, India, and Egypt—are fabulous inventions. The importance of Alexandria as a medium of exchange of ideas between the Eastern and Western worlds must also be considered as exploded. \* \* \* The most accurate analysis of the Alexandrian philosophy has not succeeded in discovering a single element in it which requires to be referred to an Oriental

source. All attempts to refer Alexandrian opinions to Eastern sources have proved abortive. And long before the great work of Zeller or Greek philosophy had dealt with the problem in detail, M. Ampère had shown how improbable the received hypothesis was. Alexandria was a commercial Greek town; inhabited by a population which cared not the least for Eastern ideas. The learned men in Alexandria were Greeks, who had the utmost contempt for barbarians and their opinions. Of the Egyptian language and literature they were profoundly ignorant. \* \* \* And if Alexandria was not the means of communicating Egyptian ideas to the Western world, still less was it the channel of learning from the farther East. It is an error to suppose that Alexandria was on the chief line of traffic between Europe and Asia. During the whole period which followed the foundation of Alexandria down to the Roman times, there was no direct communication between this city and the distant East. Indian traffic was in the hands of the seafaring Arabs of the Persian Gulf, the Gulf of Oman, and the Gulf of Akaba. It came to the shores of the Mediterranean through Seleucia, Antioch, and Palmyra, or through Gaza and Petra, the chief town of the Nabateans. There is no trace anywhere that India exerted any influence or Egyptian thought philosophy, or science. The nonsense on this subject that was formerly so prevalent has been disproved, and no competent scholar of to-day but knows its falsity. The Buddhistic origin of the Essenes, and through them of Christianity, is another exploded absurdity, though still upheld by cranks like Ernest de Bunsen and Arthur Lillie. The Therapeutæ of Egypt, with whom the Essenes and Christians have been identified, are now shown not to have had an objective existence—the account given of them in the "De Vita Contemplativa," falsely attributed to Philo Judæus, being a forgery of a Christian writer of the third or fourth century. (See Kuener's "National Religions and Universal Religions," pp. 214-15). No proof exists that Indian and Persian fables were recast in Egypt, and then transferred to Christianity.

In subsequent papers will be considered some of the instances of alleged derivation of Christian tenets from Buddhism, Mithraism, etc.

(To be Continued.)

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Written for the LIGHT OF TRUTH.

## The Investigation of Spiritualism.

### Man's Belief Based Upon His Understanding.

REV. A. J. WEAVER.

Said a friend to me, "It is nonsense for you Spiritualists to claim that you know there is another world and that you have messages from its inhabitants." This man represents a certain class of people who think they know it all. They feel, though they may not say it, that all Spiritualists are mentally defective or unbalanced, hence deluded or deceived and so are objects either of contempt or pity. For such people I write this article.

Not long since a colored preacher in Virginia, by the name of Jasper, set forth in a sermon to his people, his utter disbelief in the theory that the earth is round, revolves on its axis, and moves in open space around the sun. Go back a hundred years and a considerable number could be found who agreed with the disbelief of Jasper. Go back two hundred years farther and all people declared Jasper right, that it is nonsense to say this earth is a revolving ball and is flying through open space swifter than a bullet from a rifle.

They argued in this way. They said "it contradicts the Bible and it isn't commonsense. If the world turns over every day we should know it. We couldn't stand. When it turned over so we should be on the lower side we should drop off. What would become of all our houses, fences, and other things? They would go sliding down and down and never stop. Still greater nonsense is it to say this earth goes shooting through space like a cannon ball. Any fool knows better. We couldn't stick to the earth a minute. Just think if a fly should light on a cannon ball. How long would it stay on it after the ball left the gun? It couldn't live a second. The very idea that we are shooting through space like a fly on a cannon ball and do not know it, is too ridiculous to talk about and not lose one's temper. I don't believe it. We are not fools. If it is true why hasn't the world found it out?"

"Every body believes this earth is flat and has a foundation to stand on and keeps in one place; and do you suppose every body can be mistaken and always has been mistaken from the day of creation till now? Did Jesus teach any such foolishness as the world tipping over bottom side up and we sticking to it with our heads down and our feet up; and didn't Jesus know? And there are the wise men of old, Plato and the like. Wouldn't they have found it out? If it is true why isn't it in the Bible? How happens it that this fellow Galileo should know more than every body else that ever lived, more than Jesus Christ and the Bible?"

"Who is he but an infidel and renegade? Nobody of any account believes in him; respectable people do not associate with him; he doesn't even go in good society; the Holy Church condemns him."

"He says some of the stars are moving faster than any eagle. What but a fool or a liar would say that? We just go out in a clear night and every star is in its place; stock still. We know what we see. Our eyes do not lie, else what is the use of having eyes. What is the use in having commonsense if we are going to cast it aside and believe what we know is false? Who but people with weak minds can be led astray by

such a strange infatuation as what is called the Copernican system?"

This was the talk only three centuries ago, not only of the ignorant masses but of the educated as well. It was slow work to break the shell in which the world was shut up and let in a ray of light. Galileo and a few others demonstrated the truth in regard to the heavenly bodies, but it took a whole century before respectable, Church-going, well-bred people would consent to lay aside prejudice and confess their ignorance.

The knowledge Spiritualists have obtained concerning the spirit world is a similar discovery and is subject to similar opposition. It has the inherited tendencies and teachings of many ages to oppose it. It has the prejudice and ignorance of the Church and State to oppose it. It has public sentiment, which is the most tyrannical master that ever enslaved the human race, to oppose it.

Its advocates know its truth by actual demonstration, as Galileo knew his truth, and they have been in a similar manner despised and rejected of men. They have been cast out of good society and classed with cranks. They have been turned out of the Church as unfit for recognition among religious people as was Galileo. They have been stigmatized as weak minded, credulous, and easily deluded. Some have been sent to prison and some to the insane asylum. All manner of evil has been charged against them. The great, rich, aristocratic Christian Church has pronounced them emissaries of the devil and in league with hell. Officers of the law have laid in wait for them and watched them as if they were fugitives from justice and enemies to society.

There is no money in Spiritualism so it does not interest the average mind devoted to money making. There is no respectability in it, so great masses, who would rather die than not be respectable, refuse to contaminate their skirts by coming in contact with it.

The great newspapers and publishing houses do not exist to publish truth but to make money so they will publish the "most marvelous spiritual manifestations" in one issue to be followed in a few weeks by a complete "exposure of Spiritualism" in another issue, playing hot or cold by which ever way they can create the greatest demand for their papers. The fact is, the great bustling world does not care much for truth, however sacred or important, but for wealth, ease, and respectability.

Human nature has not materially changed since the days of Galileo. The truth he espoused had to fight its way inch by inch against the combined powers of earth, religious and secular; so it will take ages for Spiritualism to leaven the body of society.

The arguments which people raised against Galileo and his truth look to us now as puerile if not laughable, but in three hundred years from now the modern arguments against Spiritualism will seem equally ridiculous. They said to Galileo, "If the planets are in rapid motion as you say they are, why can't we see them move as we gaze at them in a clear night?" So a skeptic says to day "if my deceased mother's spirit can be seen by a medium why can't I see her? If a medium can hear her talk why can't I hear her? If she can move a medium's hand to write why can't she move my hand?"

Galileo said to the skeptic, "If you want proof that the planets are in motion come and spend a season with me looking through my telescope and mak-



ing investigations," so the Spiritualist says to the skeptic, "If you want proof of Spiritualism go to well developed mediums and through them commence a series of investigations." The psychic faculty is the telescope through which the spirit world can be discovered and studied.

A minister said to me, "In my association with Spiritualists I find them very supercilious. Have you noticed it?" I said, "You are possibly right." And is there not a reason for it? Do not intelligent people seem supercilious to the colored preacher Jasper? How can they help having some slight feeling, either of contempt or pity, for any man in this age who clings to the old Ptolemaic system of a flat and stationary earth, lighted by a firmament which serves as a chandelier, and is too ignorant of the evidences on which the Copernican system rests to accept it. Instinctively you ask, "Why does not the ignoramus investigate? Why does he remain a fool, shut up in the darkness of ignorance, when to any man of ordinary brain power the truth is available?"

I do not doubt but the ordinary Spiritualist feels a similar contempt for people who prefer darkness to light on the question of Spiritualism. Alfred Russell Wallace says that the truth of Spiritualism has been as unquestionably demonstrated by him, and can be by any person of ordinary ability, as any other scientific truth. And Wallace is the leading living scientist of this age. What he states every Spiritualist knows to be true.

Much more to be deplored is the ignorance of the opposers of Spiritualism than that of Jasper, because it is much less injurious to be ignorant of the motions of the planets than to be ignorant of that world which is the home of all our departed friends and which is so intimately related to this as to make a knowledge of it a daily help and a moral and spiritual blessing. If we pity Jasper for his ignorance how much more do we pity those who are indifferent to the truths of Spiritualism.

Whose fault is it that Jasper rejects the Copernican system of the universe? Nobody's fault but his own. He has simply neglected to investigate it. Whose fault is it that people ignore Spiritualism? Chiefly their own. There may be some so constituted or so educated that no evidence is possible which would convince them, but such people are comparatively few. Lack of thorough and patient investigation is the one source of nearly all the skepticism on this subject.

If one tenth the effort had been made to bring the evidence of the continuity of life before the people for their examination and acceptance that has been expended to prove the existence of a literal hell fire or that Jesus is the incarnate God, truth would be more widespread.

When we contemplate what sacrifices have been made to force abstract and arbitrary dogmas upon the world in the name of religion, and how little has been expended to "prove all things and hold fast that only which is true" we see why error has been triumphant over truth, and why so many are content to live in darkness and disbelief when they could have light and knowledge.

But while Spiritualism demands investigation, prolonged and radical, it demands also that it shall be investigated in no hasty manner, in no bad spirit, and for no ignoble purpose. If the investigator discovers tricks in his medium, let him censure the medium

and expose him and not cast censure on Spiritualism. If he finds one phenomenon produced by fraud, let him not hastily conclude all are fraudulent. If he discovers that the mind of the medium or the sitters enter into the manifestations, let him not hastily decide that all manifestations are of mundane origin. If he discovers there is something in it, let him not pause till he has found what that something is.

Any truth, however important in itself, becomes corrupted and of little value when sought for base purposes or in a selfish spirit. Christianity became corrupted and the source of evil when embraced by Constantine as a national policy and for worldly ends. It was degraded when it was accepted by the Goths and Vandals who swept over and took possession of the Roman Empire. Mohammedanism for five hundred years was the most civilizing religion on earth, under whose sway arts, science, and literature rose to their highest level, but when it passed from the Arabs into the power of the Turk, it fell. Where and what would Christianity be to-day had it fallen into the hands of the Assassins instead of the Europeans? It owes its present proud position chiefly to the fact that it spread West instead of East.

Just in the same manner and by the same means Spiritualism has suffered and is suffering. People approach it, not with a judicial and impartial mind, such as is always necessary in a fair trial and without which it is impossible to reach a just decision; but they approach its investigation full of prejudice, ready and anxious on one side of their nature to pick flaws and see every argument against it, but with the other side of their nature shut up against it and utterly blind to the plain evidences in its favor. No judge allows such men to sit as jurors, because they are unfitted to weigh evidence. And yet such people are in every seance. They go not to investigate, but to find the weakest place, that there they may make their attack. They are not investigators but enemies. They go to a seance as spies into an enemy's camp. They know it is false to begin with and they visit a medium to gather proof to show they are right. If there are nine points in favor of the truth and one against, they will pass over in silence the nine points and enlarge the one point far beyond its merits.

Other people approach the investigation in a frivolous spirit to satisfy an idle curiosity. They seek it for an hour of amusement and the air becomes pervaded with the spirit of fun. They look upon the whole thing as a good joke, and the earnest enquiring minds present become disgusted.

Still others, having psychic power, have no interest in Spiritualism only as they can use it as a means of livelihood. They will resort to fraud when such a course will add to their personal profits. To them it is a secular pursuit and they do not scruple about cheating as the ordinary trader will cheat for gain.

All these classes I have mentioned are made up of people who are in soul deficient and lack that earnest and sincere love of truth which is absolutely essential for the successful investigation of Spiritualism.

A book produced by slate-writing is "Marguerite Hunter." It is an interesting story of the two spheres. Illustrated. Bound in cloth and gold; price \$1.25. For sale at this office.

## ONLY A STEP.

Continued from First Page.

complaining wife, but were rather reinvigorated by a helpmeet who had tolled along the pathway of suffering till she reached an altitude of vibratory spiritual force that had brought her into harmony with his soul.

How he remembered now what a mystic voice had whispered as he once bent in prayer over the sleeping form of his willful wife, "Suffering alone can reach the soul."

Ab, yes, she had drank it to its bitter dregs but it had been the chalice that had cleansed the soul of dross and quickened it to a new life and power, and he, yes, and she too, could give thanks for the affliction that had stayed with them for many days.

But what of Isabel and Harold Bond all this time? We have not forgotten them and their love. Occasionally a letter passed between these two faithful souls, but their communion was chiefly maintained as of old through the occult powers of these two sensitives.

Isabel still continued at the hospital happy in her work of ministrations to others; and Harold still lingered in Europe, devoting his attention to his feeble mother, visiting the sick and forlorn with his clergyman friend—William Nestor—and wielding his brush with consummate skill in the production of gems of art that were received by the public with praise that was their due.

Ever since his release from prison Harold had labored diligently at his easel. His works were of a dainty *spirituelle* character that thrilled and enthused the public; many of them were placed on exhibition and eagerly purchased by admiring connoisseurs of art. Scenes of radiant beauty depicting glorious landscapes, and human forms, and faces of ethereal light. Incidents of human experience, of rapture and exaltation, or of sorrow and woe were portrayed by his clever brush. Paintings of rarest imagery were produced at his studio, all bearing a nameless witchery of power and glory that no tongue could describe. Many of these paintings were the reproduction of scenes or beings Harold had witnessed in his mediumistic flights or visions. His ideal figures had no strained expression in their upward gaze, nor were they supplied with wings, but all bore a loftiness of power and delicacy of spirit that gave a true conception of angelhood to those who beheld them. Not a few times persons visiting his studio or attending his exhibitions were amazed to notice the likeness of some of their dead friends in the faces that seemed to float amid rosy or amber or snowy clouds in some of his pictures, and more than one painting was purchased by individuals who felt they had found a prize in the fidelity with which some departed friend was portrayed in the scene.

One striking instance of this kind occurred at the studio of Bond at a time when a life sized portrait of a beautiful young lady, clothed in snowy laces with jewels on her breast, and a coronet of tiny rosebuds on her jetty curls, was exhibited. A peculiar haziness, mellow and delicate in its gleam, floated over and about the lady, giving an indescribable loveliness to form and face. The picture was designated as "The Celestial Bride," and was prized by Harold as one of his finest efforts with the brush.

At the exhibition a crowd gathered, most of whom lingered longest at this portrait, until a gentleman in middle life, tall, portly, and commanding approached and glanced at the face in its halo of misty light, as he did so he started, paled, fell back a step, and exclaiming, "My God!" turned in search of the artist who had wrought this marvelous thing. Taking Harold into a quiet corner, the stranger asked his price for the portrait, which was named, and at once a purchase was made!

"I am anxious to know where you found the subject of that portrait," said the gentleman handing Harold his card, which bore the name of "Henry Weston," "for it is the exact likeness of my beloved wife, who has been dead for many years. She only lived six months after our wedding, and I have never ceased to mourn her loss. Tell, tell me how this subject came to you!"

"In a vision, sir," said Harold, looking his visitor full in the eye, "or as inspiration, if you will. While seated in my studio at twilight one winter day, I beheld just such a form and face as that. The lady was youthful and full of grace and beauty. She was clothed in bridal robes just as you see her in the portrait, I have simply reproduced my vision there."

The man was dumbfounded. He declared that the portrait was that of his dead wife Jesse, clothed in the very garments and bridal wreath that she wore on her marriage day, and that he would not part with it for untold wealth, for nothing like it had been ever seen.

(To be Concluded.)

FOR THE LIGHT OF TRUTH.

## THE INTERIOR SELF.

ARTHUR F. MILTON.

It is said that some things must be understood intuitively because inexpressible in language. Intuition is to the soul what feeling is to the body. We could not understand the nature of fire, unless by experience. A man who has never seen or felt fire could not be made to understand the sensation of burning. Language could not portray it. So language can not portray the nature of law or God—life, spirit, intelligence, force, vitality, or whatever else may be applied to the primal essence of all that which has material tangibility or existence. The nearest we can come to a comprehension of law is through the medial qualities—the so-called spiritual gifts. Sensitiveness to fifth is the first manifestation of the spirit sensing abnormally or beyond the material senses; for we are already affected by it without direct contact—proving that some higher sense is acting—a sense which has a wider range than the ordinary.

The next step upward is to sense the uncongenial, the cold, the selfish, or contemptuousness in others—Influences which repel those attuned to this higher vibration of nature's key-board.

Another degree upward is character-reading or psychometrization, so called; then clairvoyance—the dimensional and non-dimensional or objective and subjective. And finally prophetic vision—penetrating causes to the extent of reading its future or seeing in advance to the degree of entering into or vibrating in unison with its law centre.

Now, such power of sensing can no more be depicted in language to the non-believer or undeveloped (ignorant), than can a fire-burn be made plain to one unacquainted with that element. It must be felt or experienced. So must all truth be felt. But we can feel with our brain as well as with the exterior senses. We can feel with our inner consciousness as well as with the outer. We can feel or sense with the soul and spirit as well as with the body. But conceit will not admit that there are higher powers in the human make up than what conceit possesses. What some do not understand they will not believe. It has no existence for them. Thus it is useless to argue with them. It is like talking about colors to one born blind.

The sensitive thus feels law or causation, and knows by experience that such exists. But knowledge is not wisdom. We must know how to apply knowledge to make it practical. Self-study is the agent that leads to this still higher consciousness of life and its effects.

A nice present for a lady friend is the spiritual story entitled "Marguerite Hunter." Bound in cloth and gold; 250 pages; heavy paper; price \$1.25. For sale at this office. Postage free.



### A Mistake Corrected.

In noticing my cancelled engagement at Huntington, Ind., for April, the LIGHT OF TRUTH inadvertently says that my "Engagement at Huntington for April has been cancelled on account of the financial inability of the society to engage" me. This expression would seem to imply that I had not been engaged there, because my price was out of their reach; whereas I concluded an engagement with them unconditionally, early in December, 1895, the terms being, as I supposed, satisfactory, and I held the time for them, declining a good offer for April, because I was pledged to serve the Huntington society. Only about two weeks before I received notice that my engagement was cancelled at Huntington on account of financial deficit that had accumulated since my engagement was made.

If my memory serves me right, this is the second engagement I have had cancelled in thirty-seven years, and both of these were in places where I have never been—Duluth, Minn., and Huntington, Ind. Had I been there before, it might be inferred that my ability to meet the intellectual demand was in question; but where I am not known, except by hearsay, such an excuse should hardly apply, and I do not think it does apply in this case; but I have proof that it was the reason of the action at Duluth, though no such intimation was made to me at the time in any official correspondence; but as they filed my dates with others, after pleading financial inability to me, I think my conclusion is justified. I have no complaint against any, but if these people would figure a little, they would see that their deal with me is a much heavier damage to me than they have sustained in making up deficits; for I lose the whole month, and my earnings are all I have to live upon and pay my creditors. LYMAN C. HOWE.

### Lima, O.

Render unto Caesar the things that are Caesar's.

In this spirit I wish to call attention to the experience of this society during the last—which were also the first—eight weeks of its existence.

That a town can grow to a population of 20,000 in this last quarter of the 19th century, and never have had the philosophy, and scarcely the phenomena, of Spiritualism presented to it, ought to be classed as one of the wonders of the world, but I suppose they will never cease to occur.

It was this condition that caused us to organize the Religious Philosophical Society, and to look for a suitable instrument to prepare the way for the dissemination of the truths of Spiritualism.

That a silent influence for good is in all things has been fully verified by our choice of J. Frank Baxter, of Boston, as our standard bearer of this forlorn hope, and is fully attested by the success which has attended his efforts while among us, his audiences steadily increasing until his final effort culminated in the largest and most enthusiastic that had the good fortune to hear him. As an advocate of pure Spiritualism, his majestic soul is without measure.

His style, though void of affectation, is decidedly oratorical, while concise and to the point; in this way he attracts.

His manner, though earnest, is calmness personified, and it seems impossible for him to make a statement which he can not fully verify to the utmost limits of necessity, leaving no loopholes for misconstruction. In this way he convinces.

And his method is that of the strategist, whose moves on the chessboard of thought lead on and on to victory; in this way he captures.

With these powerful hammers his strokes ring upon the anvil of mind, and may be heard near and far, sounding the exultant cry of triumph to the cause of liberty, and the knell of superstition.

Who but his guides shall attempt to measure the power for good which this living personality has accomplished to the cause during his many years of past service? And that they may be succeeded by many more is the sincere wish of your subscriber.

W. W. HAWKINS.

—“Marguerite Hunter” is an entertaining book to read in family circles.

### Milwaukee, Wis.

I served the Unity Society for February, and found this one-year-old society holding meetings in the finest hall of this city. This society has had some of the best talent in the field, thereby giving the Spiritualists of Milwaukee a treat they have never enjoyed before. But it has not been done without hard labor, and the burden falling on a few. There is much to contend with in Milwaukee. Its people are too pleasure-loving. The theatres are in full blast Sunday afternoon and evening, and extra attractions offered.

But Unity Society has given several swell parties this season; the last one at Ethical Hall, another fine hall in another part of the city, controlled by the Ethical Society. There are three German societies also—all well attended and doing a good work. Unity has done vast amount of good this season; for it has reached a good many people. Long may she live to continue in her work.

I go for the second, third, and fourth Sundays to Watseka, Ill., and for the last Sunday I go to Paw Paw, Mich., and hope while I am there to meet some of my old Michigan friends. My address is Lock Box 536, Wheaton, Ill.

G. H. BROOKS.

### Portland, Ore.

Dr. Louis Schlesinger, of San Francisco, is now in this city, and while the doctor has the reputation of being the best test medium on the Pacific Coast one half has never been told. While to convince the skeptic seems to be his leading feature, yet that is a small point when compared to the whole revelations. His powers are attracting the attention of the best minds of Portland; lawyers, doctors, judges, bankers, business men, and men of leisure are seeking interviews.

For the past four weeks the doctor has been giving tests in Good Templar Hall to crowded houses in connection with Dr. Dean Clarke, the inspirational speaker. On a recent Sunday evening the doctor stated that there was a woman in the audience whose mother was present with him, and said the mother gave the name of her daughter —, calling out the name, and asking her to come forward. A lady in the back part of the hall came forward, when he said: “Your husband’s is —.” She replied in the affirmative. “Will you ask him to come forward.” The lady motioned with her hand, when he came forward. The doctor then said your name is —. “Yes,” said he, “that’s my name.” Then said the doctor, “Your mother’s name was —,” and her maiden name was —. “That’s true,” said the man. “Now,” said the doctor, “I want to ask you a question; are either of you acquainted with me, or did you ever meet me before?” “No,” they both replied. Then, said the doctor, “I want to tell you what your wife’s mother says,” and then unfolded all the man’s secret thoughts to him. I wish here were more good mediums like Dr. Schlesinger, with the same brain and universal ideas.

CYRUS D. REED.

Every community has one or more influential individuals who are willing to be convinced of spirit return, if it could be done without expense to the individual. Experience has proved that it is worth while to convert some merely to get rid of them as opponents. Would it not, then, prove even more fruitful to convert one who might prove a good worker in the cause? Individuals can not always bear the expense; thus every community should have a committee with a fund ready to take a case as aforementioned in hand, when one presents itself. Where societies exist, the committee could be appointed by such, and a fund reserved for that effect. Let us form a mission to convert the heathen at home.

### Flower Seeds free to everybody.

Every lady reader of this publication who is interested in flowers, should not fail to read the advertisement of S. H. MOORE & CO. appearing in this issue, and take advantage of their most liberal offer. They agree to send their popular magazine, THE LADIES' WORLD, nine months for 30 cents, and give free to every subscriber a mammoth collection of choice Flower Seeds, including many novelties and tried favorites. It is a wonderful offer, and the concern is reliable.

### Covington, Ky.

Many friends of Rev. P. Galvin tendered him a banquet at Greer's Hall, this city, March 17th, a number taking part in the evening's exercises which opened with a beautifully rendered solo, by Mrs. Harrison. Mr. Galvin's unique talk upon St. Patrick, fairly bubbling over with irrepressible Irish wit, was followed by Mrs. Weeks' inimitable test. Then Mrs. Harrison's and Mr. Kent's voices blended harmoniously in two well selected duets. The feature of the program was little Blanche Bond's rendition of several character songs, in costume, which were enthusiastically encored. Mrs. Bond's recitation elicited great applause from the highly appreciative audience. The evening concluded with dancing and visitations to Mr. Galvin's Gypsy tent. Mr. Galvin is highly appreciative of the many favors shown him on this occasion.

OBSERVER.

The Spiritual League held two interesting meetings last Sunday with good attendance. Mr. Clinger gave a splendid invocation; Mr. Lutz favored us with a number of songs, short speeches, and tests; Mrs. Josephine Tresler gave tests and did good work in healing. Mr. Clinger also gave a number of tests.

There will be no meeting next Sunday, as we unite with the First Christian Society in celebrating the forty eighth anniversary.

This month concludes the engagement of the Rev. Galvin with us for the present.

CORR.

In a touching manner Mrs. Greenmeyer told "How she became a Spiritualist" last Sunday afternoon in Ideal Hall, 632 Madison avenue. After thirty-five years of Methodism she was led into Spiritualism through her own mediumship. After the lecture she gave communications. Mrs. Kate Harris gave a number of psychometric readings.

Next Sunday the First Spiritual Endeavor Society will celebrate the forty-eighth anniversary of Modern Spiritualism.

In the circle of the Ladies' Aid last Wednesday afternoon Mrs. Pfuntner did excellent work, giving many communications to the large circle present.

### Lynn, Mass.

The Spiritualists of Lynn held meetings Sunday at 33 Summer street, with packed houses.

At 2:30 there was a developing, healing, and test circle. Dr. Chester W. Goodrich, Prof. Fred. E. Thomas, and R. A. Benson, of Brockton, Dr. J. M. Farnush, Mrs. Lizzie D. Butler, Mrs. C. B. Hare, Mrs. Dr. M. K. Dowland, Mrs. D. E. Matson, and other mediums, made interesting remarks.

At 7:30 p. m. appropriate selections were rendered by Misses Lena and Elsie Burns. Dr. C. W. Goodrich made able remarks on "What spirits have done and are doing for humanity," followed by readings, messages, and tests. Prof. E. Thomas followed with tests and messages, closing with one of his wonderful seances. An autoharp was placed upon a table on the platform, which was played upon by unseen hands. Prof. Thomas sitting several feet from the table in full view of the audience. Many questions were answered by raps.

A good audience attended the spiritual seance at 130 Market street, Tuesday evening. Mrs. Dr. M. K. Dowland and Dr. C. W. Goodrich made able remarks. Mrs. D. M. Tetrault gave a seance in full light. The banjo was played upon by spirit hands or power, satisfactorily to all, and some were very skeptical. Then Dr. Goodrich gave quite a number of readings, tests, and messages.

T. H. B. JAMES.

### Hudson Tuttle's Latest Book.

I have just finished reading "Philosophy of Spirit," Hudson Tuttle's latest book, and like all his former productions, I find it intense interesting and highly instructive. It is a very fitting addendum to his "Psychic Science," and is a clear and concise elucidation of Spiritual Science and Philosophy. I can most heartily commend it to all who seek the latest dictum of positive science upon mediumship and spiritual phenomena.

Hudson Tuttle has a clear head, and his spirit inspirers are profound philosophers who lead the van of spiritual progress.

Dr. DEAN CLARKE.

### Lake Pleasant (Mass.) Camp-Meeting.

The outlook for the Twenty Third Annual Camp Meeting of the New England Spiritualists' Association is very bright and promising. The meeting will be held during the entire month of August. The association having finally purchased of the syndicate all the unsold lots and other property formerly held by them, there will hereafter be but one management, and probably more harmony will prevail.

Dr. E. A. Smith, of Brandon, Vt., has been engaged as manager, and all business affairs will be attended to by him.

The hotel has been leased to Samuel Squier, who has had considerable experience in the business at Westfield, Mass., and will be open June 1st. Mr. Squier will also manage the meat market, the bakery, and all of the restaurants.

O. L. Fisher, of Deerfield, has purchased the boating privilege.

The electric railroad which now connects this place with Miller's Falls and Greenfield, five miles distant, will soon build a branch to Montague. D. H. Hildard will erect a station for the company, and establish in connection with it a restaurant.

Col. Robert G. Ingersoll has been engaged for July 4th, when he will speak on "The Declaration of Independence"; he will also speak on Sundays, August 9th, 16th, and 23d.

Gen. Horace Porter, who was on Gen. Grant's staff, will give a lecture here during the meeting. Other speakers will be announced later. For particulars address me at 91 Charles street, Springfield, Mass. M. W. LYMAN.

### Evansville, Ind.

All who have partaken of the spiritual feast, through the ministrations of Rev. G. V. Cordingley, of Chicago, recently, feel that our spiritual digestion has been greatly benefited, and for all of which we are indebted to Bro. C. H. Horine, of Chicago. We enjoyed their visit exceedingly.

Two days were spent in our neighboring town, Mt. Vernon, where good houses greeted us.

As a society we are also indebted to Bro. Cordingley for his liberality in coming without a guarantee. We are in need of mediums who are enabled to do a little missionary work. There are many harvests ready to be garnered, and no laborers unless the money is forthcoming. True, the laborer is worthy of his hire, but I don't believe any medium was ever the loser by love labors. It seems to be very much effort needed to establish a fund to send out missionaries, but which would reach a people who are starving for spiritual food or knowledge.

The ruth of this is understood when I speak of my own home. Five years ago I attempted to bring the light to them; and though I was persecuted, and all but mobbed, I now find it an easy matter to get an audience of 200—all interested in this glorious truth. Hence the mention of this missionary work. If the N. S. A., through the support of Spiritualists, can bring this about, I as a medium would be made happy to be counted one of them.

MRS. J. W. KRATZ.

### Washington, D. C.

F. B. Woodbury writes that there is more trouble in the District of Columbia, and that the Protestant and Catholic Jesuits are at their old game again. Having been knocked out in obtaining the Morse Bill as a law, they unite and come up with another bill. Crafts of National Reform fame, Rev. Keane of the Catholic University, and Dr. Elliott, Episcopal, unite their forces in its favor, while Adventists, Free Thinkers, Spiritualists, and Americans are determined to kill it if possible.

### Chicago, Ill.

G. W. Eichelberger writes: "Mrs. Foye has been the pastor of our society—First Spiritualist of the North Side—for the past year and a half, and the great work she has accomplished and the good she has done for the glorious cause of Spiritualism can never be told, and we do not believe her equal as an exponent of the spiritual phenomena exists in this country to day, a true and honorable woman, a grand medium, she is most worthy of all the praise you can bestow upon her."



## Message Department.

Questions Answered by Spirit JOHN PIERPONT,  
and Spirit Messages Received Through

MRS. M. T. LONGLEY, Medium.

Our medium, who is employed for this department, sits in a special circle each week at which questions are answered by the Spirit-President, John Pierpont—and individual spirit messages are given by such returning intelligences as can use her organism, all of which are reported by an amanuensis, and transmitted to this office for publication.

In justice to all concerned we request our readers to verify such messages as contain anything which they recognize.

Questions of a spiritual, philosophical, scientific, or humanitarian interest for consideration in this department may be forwarded to us at this office, and will receive attention in their turn. Address LIGHT OF TRUTH Publishing Co., Room 7, 513 Race Street, Cincinnati, O.

### Report of Seance, March 3, 1896.

[Specially Reported for the LIGHT OF TRUTH  
By Dr. M. A. Becker.]

#### INVOCATION.

Oh Thou, Unspeakable Glory, that is apparent through thy handiworks of supreme wisdom and power; Thou Great Intelligence, unto whom no finite mind can approach in understanding, yet from whom every mind may gather a part of intellect and of mentality, and toward whom all may approach in unfoldment; we are a part of Thee, and, therefore, we believe that we may, from age to age, expand into greater possibility of being and of comprehension of Thy law and Thy wisdom, we draw near unto Thee in thought this hour; we send forth our aspirations for more light and for more wisdom, knowing that they will be acceptable in Thy sight, and believing that we shall receive as an answer to all earnest petitions, ministrations of wisdom and truth and love from Thy angels who go about to do good. We come in contact with the power and seat of all life this hour to receive from its influence an atmosphere that shall uplift our souls to a higher plane of peace, and we ask that we may be stimulated with a new power, in order that our souls may expand and blossom out into new fruition of beauty and of spirituality. We desire to be of service to mankind, and we are glad to receive from Thy ministering angels whatever blessing and instruction they have to dispense, through our agencies, unto souls that are waiting for light and knowledge on the mortal side. We thank Thee, Oh Thou Supreme Being, for the communication between the two worlds. We are filled with thanksgiving that the gates of eternal life are wide open, and that those who have passed beyond the portal into the realms of understanding and of knowledge may return to this earth life, bestowing upon the students here that instruction which shall illumine their minds and give to their spiritual natures a new light and glory from the spheres. We praise Thee for all things; for the storms and the sunshine; life is made up of light and shade; nature herself smiles and weeps by turns, and her face may glow with the beauty and the radiance of the morning when the eastern light streameth abroad in its richness and beauty, or it may become clouded with tear-drops at eventime when there is weeping on all sides, and the flowers and fruits are bedewed by her tears, yet we know that all things are for good; that the rain and the sunshine has its work to do, each according to its own will, and we also know that humanity, whether it is in the shade or out in the clear sunlight has its own experience to gain, and that the shadow or the sunbeams, according to its own kind and will, doth a work toward enriching the life of man and bring it upward and onward toward the heights of perfection and beauty. So we thank Thee, Thou Divine Spirit, for all things and we ask that we may be so wise that we shall profit by discipline, become enriched through experience, grow more spiritual in every part of our being, because of the sunlight and prosperity and peace that may shine upon us, or through the shades of suffering and pain that may fall at times, knowing that we are Thy children and that we can possibly gain naught but what shall be for our ultimate good. We ask Thy blessing to rest upon all; the lowly and the sad, as well as upon the exalted, and they who are happy and free; may the hovel and the cot receive the radiance of Thy spiritual love, as freely as does the palace; and may they, who walk in high places, be so stirred with the spirit of goodness and of cheer that they shall feel the fount of feeling, of sympathy and of love stirring within, until its waters break forth in refreshment and in helpfulness unto those who are needy and are sad. Amen.

#### Questions and Answers.

QUES.—[C. H., Elkhart, Ind.] The most intense and highest happiness known between two souls of opposite sex. As on earth is the first and completed love

this appears to have its origin to a great extent in the physical organization, or is based upon it, I would inquire if there is any joy equal to it in spirit life?

ANS.—To our mind your correspondent has based his idea of the principle of the love element, of which he speaks, upon a wrong conception; for he seems to conclude that the emotion, called "love," springs from the physical organization, or is based upon it; in fact, is rooted in the organism which belongs to mortal life; but from our study and observation of this beautiful principle innate in humanity, which is called "love," we conclude that its origin is within the spiritual nature of mankind, and that it finds expression through the physical organism, simply because the human spirit, during its experience with earthly life, is clothed with the mortal form, the body being, for the time, a vehicle of expression for the indwelling intelligence. That love, which is based upon the physical functions and sensations of a human being alone, which is rooted only in the material organism, is unworthy the name of "love," unless it be rooted in the spiritual nature, having a firm hold therein, it can not be called by that high name. The love-element may live and thrive in the mortal, who has no opportunity for giving manifestation to it through physical avenues of sensation, and when the mortal spirit passes into the other life and becomes separated from the physical organism, that same element exists, and has power to flourish and thrive, and to manifest itself in beautiful proportion and symmetry in the higher life. Most certainly there is that in the spirit world which corresponds to what is known as "love" on earth, and, as we have before stated, this element or principle is of such a pure and holy character that it thrives best with those who are unselfish, who are elevated in thought and deed, and who are ever living for others instead of for self.

QUES.—[C. H., Elkhart, Ind.] As spirits carry with them into the beyond-life all the characteristics that distinguish them in earth life, I would inquire how are the ambitious and thirsty for power disposed of there? Is there a contention for precedence and dominion? If not, why not? If so, does it not result in strife and the same animosities that mar earthly existence?

ANS.—In what we call the "spirit world" itself, there are no contentions for office or for positions; there is no strife, but all is harmony and concord. They who occupy higher states do so simply because of their fitness for the same, of their merits (not for social distinction), but of spiritual exaltation. That there are contention and discord among spirits, who have passed from the mortal form, is true, but such as they do not abide in the spirit world proper; they have never reached it; they know nothing of its condition and environments; they are still held to the earthly state, a part of the carnal life, though unable to participate in it, as they have done in past years, because they have no physical form through which to display their positive attributes, their antagonism, their ambition, or other characteristics. These individuals continue, for a time, to foster the worldly part of their natures, to cherish their ambition and personal desires, and, if they can fasten upon the atmosphere of any mortal who is open to their approach, they may be able, for a season or so, to gratify themselves partially in gaining knowledge, or in displaying their own positiveness through such mortals on earth. The ambition, and other unpleasant attri-

butes of a human being, that tend to darken the spiritual nature must be outlived and outgrown before the human entity, as a soul-life, can rise to a higher estate, and it is only through long and painful processes of growth and unfoldment that such can, or do rise out of their unpleasant condition to one that is more in keeping with a spiritual life.

QUES.—[Dr. C. H. M., Olivet, Mich.] What peculiar condition is there about a person that makes one a medium and others not? I wish to know what extra make up does a medium possess than those who can not be a medium?

ANS.—We have no doubt that all individuals are mediumistic, and possess the nature that, under certain conditions and influences, may be unfolded sufficiently to bring them in conscious rapport with the spirit world, but many pass through the mortal life without becoming conscious of their attributes in this direction, owing, perhaps, to a lack of opportunities and of encouragement, as well as magnetic forces and associations, to bring the mediumistic qualities under a stimulus that shall operate upon them for development. Some are more thoroughly mediumistic than others. The peculiar property of mediumship is of a magnetic character; it is the possession of a force, if we may so employ the term, which operates within the individual organism and exercises a power upon the spiritual perceptions to that extent that they may be brought into subjection on the one hand, to spiritual intelligences who approach the organism, or on the other, be brought *en rapport* with the spirit world, and made receptive to its influence and condition. This magnetic force is generated by the individual; with some it is so thoroughly utilized in the various duties and avocations of life that but little remains for the use of mediumistic faculties, or for the benefit of spirit attendants, who may approach and desire to manifest their presence. With other individuals the magnetic aura is not so rapidly and fully exhausted by the functions and duties of physical life, and a sufficiency remains to be utilized by decarnated spirits, who employ it as an instrumentality in reaching earth life through the agency of the mortal medium. The nerve aura, or forces of a sensitive, becomes the distributing power by which, in many cases, spirit intelligences are seeking to transmit their thoughts through the medium to mundane life; and also in cases of physical mediumship, this vital aura is connected with a certain electrical force that the medium called "physical" generates, serving as the instrument through which tangible manifestations of spirit power are produced and given to the world. Under proper conditions—and it is difficult to say just what these may be, because the conditions that may be exactly proper and favorable for one sensitive may not apply to another at all, but under proper condition that each individual requires for the unfoldment of its mediumship we believe every mortal can develop a power within himself, that would bring him into conscious rapport and communication with the spirit world.

QUES.—[J. B., Santa Barbara, Cal.] Has the physical an independent consciousness of spirit? How is the spirit attached to the same?

ANS.—The physical body, independent of the spirit vitalizing it, has no consciousness; that is, we may say, has no intelligent consciousness as applied to mentality. It is claimed by the scientific physicist that every molecule and atom of the physical body of any

objective form of life has a consciousness of its own. We do not question the statement, but as far as we know the mortal form of man has no individualized, intelligent consciousness apart from that which is subjective to it and manifested through it by the indwelling spirit; disposes the spirit of the body, and the latter gives to you no sign of intelligence, of consciousness, or even of mortal power.

QUES.—[J. B., Santa Barbara, Cal.] Prior to embodiment, on any planet, of the soul, has it had its affinity? If so, was it conscious of the same?

ANS.—We are told that humanity springs into being from the great soul-centre of all life as a duality; that it is brought into activity in pairs. This is what we have heard stated; positively we know nothing of the fact, but we have no reason to doubt the statement. Prior to its birth, upon any planet, the soul, as far as we know, possesses no intelligent consciousness; it is, so to speak, only an inert being, waiting to be vitalized into activity by expression and contact through avenues of sensation upon some planet. Therefore, if the soul before it has become embodied upon any planet in space, should have an affinity it will have no conscious, intellectual knowledge of the fact. We know of no mind, so far advanced in spirit, that can give a positive statement concerning the primal condition, the origin of the soul, and the source from which it came before it found expression through any objective form of being.

#### Spirit Messages.

LEAH FOX UNDERHILL.

I feel honored, Mr. Chairman, at the privilege extended to me by your Spirit President in being able to speak to the many readers of the LIGHT OF TRUTH, through this channel of communication, for I feel that it is truly a privilege, and I know that many whom I have associated with in past years will see my words, while others, who know of me but whom I have never met, will see the same and I trust I shall receive from all a kindly thought as one who returns from the higher realms seeking for more light and knowledge upon this great subject of spirit unfoldment and growth. I am truly identified with the cause of Spiritualism. To me, it is very dear; it has been rooted into my very life and its tendrils have wound themselves about my soul for so many years that I could be nothing unless a part of this great movement which, I feel is destined to sweep over the whole earth and to take within itself all things that are of importance and interest to humanity. Perhaps I am a little enthusiastic on this score but I cannot see how anything else in the world could take the place of Spiritualism, or how it is possible for Spiritualism to be swallowed up by any other light or movement that the world can give, because it comes from the angel-world and though I know that many, who manifest in its name, from the other side of life, are anything but angels, and that many of them are in need of a teacher and the doctor and the spiritual ministrant, and of all service that it is possible for human help to give, yet I also know that there are hosts of grand souls who are coming from the higher life, not only to aid those unfortunate spirits, but also to bless and instruct mortal lives that turn to them for light and truth. Spiritualism is the grandest revelator that was ever given to mankind, especially so, because it reveals the dark side as well as the bright side



of human nature to your view; because it shows the fate and condition of those who have been steeped in iniquity, and all sorts of double dealings, and unholy and impure conditions, as well as brings to light the high estate and beautiful surroundings, and lofty work of those who have labored for the cause of humanity, and have tried to do their best in every walk of life. I come to your circle, Mr. Chairman, in company with friends I knew on earth, who met me when I passed to the beyond, who extended strength and good cheer to me during my time on this side, for I have had to work, as all do. I found many things to engage my time and attention, and I have been trying to labor for the unfortunate ones who are in need of help. Some of them have been of my own kin; others have been strangers to me; but I have tried to do what I could; it is little, but still I hope to get more influence and power that I may accomplish something for humanity day by day. Among those good souls who came with me here to-day, Mr. Chairman, are Dr. Gray, and Robert T. Halleck, and Mr. Brittan, and others, and they are united in the grand and beautiful labors for the Cause which they love so well and, I know, that with such workers as they, it must flourish and grow, and become a great bulwark of strength to the higher life. I want, Mr. Chairman, to say a few words about the development of mediumship. It seems to me that much care should be taken not only on their part but on the part of those who are with them to surround them with the highest influences from the spirit side of life. It is so easy to open the door to unprincipled, mischievous spirits, who are lurking close to the earth-life all the time, and seeking ways and means of gaining a hold upon this life for their own gratification. So that those, who try to develop mediumship should do so with the purest motives, with honest purpose, with the desire of making it useful for humanity, and not for mercenary ends, or for the gratification of idle curiosity, or to while away a moment or an hour. But if they find that they have mediumistic powers, I hope that they will earnestly ask for the guidance and help of wise and good spirits; those who can teach them something; that can guide them in the way they should go. It does not matter so much for a spirit to tell one how he will make a thousand dollars, or how to find a buried treasure next week, that will not be found at all, but, if a wise and good spirit comes and tells him how he can live so as to develop his best mental powers, his strongest talents, that are useful and good, and how he can unfold spirituality so as to be worthy to walk with the purest and best of any life, he will find himself growing and reaching out, and attract to himself pure and good spirits who will never lead him astray. I know, Mr. Chairman, that it is dangerous for those who have physical mediumship to call spirits to their aid unless they know whom they are seeking, for many spirits who can give wonderful manifestations of power are only such as are unprincipled and dishonest in their nature; they have never been elevated to a moral plane, even though they "died" and slipped away from their body of flesh. So it behooves every one to be very careful whom he admits to his table or home from the spirit life, as he would be careful whom he admitted to his household on the mortal side. I speak these few words because I see so much need of caution on the part of those who are

here—on this side of life—and I am told that within the next few years there will be great danger on this very subject; it would be better that fewer mediums were developed than to open the doors to become the victims of those in spirit life, who make them their prey and their sport, and I hope their will be more attention called to this matter but, on the other hand, I am glad to say that I feel, as do those who are with me, that a great, good, strong power is coming to mortal life from the spirit-realms, that the high and advanced gateways of the spirit-world are getting strengthened and although they have much to do now in combating the forces of evil and of opposition that rise against them on both sides of life, the time is not far away when they will be able to overcome this with the stronger power of better conditions. It is expected that within the next five years there will come to earth, to mediums, to Spiritism, indeed to all humanity, a glorious power for good, which will be dispensed through various avenues of manifestations, and communications that will challenge the attention of the world. I am Leah Fox Underhill.

RALPH W. KING.

That kindly soul who has just spoken to you, though a stranger, has assisted me to come, for as I approached I felt a weakness come upon me, and I felt as if all things were slipping away from me just as they did when I went to the spirit-world, and just as I attempted to communicate to you it seemed as if I must lose my power. I did not expect this for I supposed that with the death of the body I had put away all those conditions and feelings, but I suppose it was because I began to think over the last hour of my life on earth and what it meant to me, and the kindly lady, seeing my condition, gave me strength and assisted me to come. I feel so grateful, that I must speak of this and express my thanks for this privilege of coming to mortal life. It is not long, sir, since I went from the body, only a few months, and so I feel as if I belonged to earth still, and yet I do not, only there are associations and interests here, and dear ones, that I care for which hold me in a way to the mortal state. There was so much one might have wished to live for, and yet, I know it was best that I should go on to the spirit for I am learning of these things and trying to understand the great truth that opened before me in the other life. My father comes with me here. I know there are many things to take up and to learn on the spirit-side; there are associations and conditions not understood here but which are made plain to us when we begin to study things in the other world, and from my father, and others, I have been trying to get information that will make me realize the fulfillment of this continued life. I was only twenty eight years on earth; that seems short and a little while when one has many things to live for and to undertake, and especially so when I gaze ahead and realize that there is no end to the life that I have taken up in the spirit-world. My object in coming is to send word home to Chicago that I am living, that I have grown stronger, and that all things are with me well. I feel so much alive in every part of my being that I can't realize I have gone through what is called "death." My mother, is Anna King. I wish all who care to hear from me to know that I am ready to communicate privately. I have some things that I would like to talk over if

I can in a quiet way that will, perhaps, be interesting to those who are here, as I know they are to me. I visit the old home and sometimes I seem almost to be a part of the old place. I meet with those I have known; I look upon them; I speak to them, but they do not reply, and sometimes I go up and down Washington Ave., and see familiar faces, and wonder how it is that while all things seem so real to me, I can't make any one know that I am there. But I am learning and getting accustomed to these things and, I think by-and-bye I shall have a story to tell that may be helpful to those who are here. I am Ralph W. King. I went out from Chicago.

HANNAH ADAMS.

A good many years have gone by, sir, since I left the body. I died, leaving it, but I had another body; better than that. It did not wear out and it did not, sir, give me the pain and the weariness that the old one did, and so I feel quite contented like and happy to be out of the old form in the new life that gave so many blessings to my soul. It is a good many years since then, and most of those I cared for here, have joined me on the spirit-side, but there are a few left, and they have had their experiences, and gone through the trials and bearing their burdens as we did before them, and I thought many a time, if they could only know about this blessed life that is found after the storms and trials of earth are over, it would help them to bear the load and prepare them for what is to come. Now, I don't say that all the days are full of pain and sorrow, that would be hard indeed. There are many bright places, I think, in the life of those I know, that remain on this side of life, but there is a good deal of hardship and worryment, and sometimes the world seems rather rough to their feet. Many times I came back to my old place, for I was a poor, humble, old woman, sir; they never knew I had come, but I felt better because if I could come surely others could do the same and there must be a good life somewhere beyond. That is the way I reasoned it out and Daniel said, go along and do the best you can, and take my blessing with you and perhaps some of the boys, and some of the friends will know about it and be attracted to it and feel that life is worth living if only to find that which is beyond the veil. I did not come across any bad conditions nor any tormenter on the other side; I did not find the golden streets either that I was looking for, nor the gates of pearl, for I would certainly have seen them if they existed. So I made up my mind that the best kind of streets to walk on were those bedecked with flowers and made bright by happy faces going about doing good. I came to think that everything is just about right and I could not make a better country if I tried myself, so I don't look any more for the pearly gates and the golden streets. But I want the people here to know that if they live just right and do their duty, that they will find this world as I have found it and that they will be pleased at the change. My people live in Orange, N. J., and I suppose that is a good long way from here; my name is Hannah Adams.

MRS. L. A. SPEAR.

It is a happiness to my soul to speak through the lips of an earthly medium, although she is a stranger to me—and you are all strangers for I did not live in this Golden State of California, but my work and my life were spent far

from here. I, too, was a medium and served as an instrument to spirit intelligences for such work as they could do with my organism. I am glad that I did take up that line of life, and that I tried to do my best under the guidance of that band which attended me. For many came to me for consolation in their bereavement and advice in their perplexities, and instruction in their ignorance, and the blessed spirits gave to them according to their need to the best of their powers, and so, when I was summoned to the other side of life, I felt that all was for the best. I entered the spirit-world and met with the dear guides that had been with me so long,—I thanked them and they gave me strength and the magnetism which they used to dispense through my organism—it seemed to be waiting for me there and it made me feel so strong and well. I was just glad to be free, happy at the release from the mortal form. I knew, I should not be idle, and I have not been; I am a medium still, and ready to work for the higher spirits who can use my powers for any good work whatever, and sometimes they do so in reaching out to spirits below who are in need of help, and it makes me glad. I have dear friends on this mortal side of life; my home was in St. Louis, Mo., and there are many who know me and of my work; dear associates who are strong in my memory, and who feel that I am still with those dear friends who gave me sympathy and strength, and there is no medium on earth but what needs sympathy and kindly strength from friendly hearts. I had these and they made me so happy that I come to-day to send my greeting and love to all my dear friends, and tell them that I am with them many times in their hours of need and that I try to bring an influence of peace and helpfulness to make them happier as the days go by. I am still trying to do a work on this tide, in the old locality. One, I think, that will be interesting as I refer to it and which, I believe, will be accomplished for I am working with a few faithful ones who are doing their best to hold up the truth which appeals to them, and for which they have been persecuted by others who knew not what they did. I cannot call over the names of all the dear ones that I would like to remember but, I hope, each one will feel that it is to him—or to her—that I come and that I have not forgotten them. There is one friend who is passing through deep waters; trials and bitter cares are upon that dear one. I want to reach out to him and to say, the shadows will soon be gone, the cords that bind are being loosened; they will drop away before many months, and you will find the freedom and the sunshine and peace that your long suffering has earned.

B. J. BARTLETT.

Good afternoon, friends. I have been waiting for some weeks for the privilege of speaking through your medium, but I did not desire to crowd myself in and it did not seem as if it was just right for me and keep others from coming, but I come to-day with a grateful heart. It is not long since I left the body and I feel almost as if I had more work to do among the people here than on the spirit-side of life, and yet, that is not true because I have come in associations with a band of powerful intelligences who are working along lines of lofty thoughts and experiences, and whose forces are utilized for the purpose of giving particular demonstrations of their power on this mortal

Continued on Eleventh Page.







THE Rev. Dr. W. S. Rainsford in an address on Sunday saloon closing in New York City, before committees of the New York State Legislature emphatically conceded the impotence of the Churches to deal with the liquor traffic by saying: If I could by holding up my finger close the saloons of New York City on Sunday, I would not hold up the finger. I could not do it in the name of religion. We cannot force the people into the Churches by forcing them out of the saloons, and we should not presume upon driving them from this single pleasurable retreat until we have provided them with other places of resort."

This is a lesson for the Church as well as for legislators. The foolhardiness of legislating above the public pulse is illustrated by the abortiveness of the crusade against the saloons in New York City. Dr. Rainsford was as emphatic in his statements on this point as he was in indicating the inability of the Churches to deal with it. He told the committee very plainly that the Sunday closing laws are not being enforced and that the man who says they are enforced does not know what he is talking about.

St. Louis has relegated another of these medial frauds to the rear—a Mrs. M. J. Roberts (not A. L. Roberts of Chicago)—having secured sufficient proof of a perverted mediumship to convict her. But, somehow, this class of operators turn up again in obscure localities, and by a reform act secure the confidence of the weak and better natured Spiritualists, finally imagining all is forgiven and consequently forgotten. It may be the former, as charity demands it when reform is active, but the weather eye should not be allowed to close during the thawing up of one who can in a moment of weakness trifle with man's holiest affections.

THE Methodists hold their phenomenal services—revivals, prayer meetings, etc., where the devotee can give vent to his joy or sorrow as the case may be—during the week, while Sunday is held in reserve for the teachings of their religion—the more dignified part of their salvation scheme. It is a wise plan, for it affords better opportunity of securing membership on the latter day. Perhaps that, too, would be worth emulating, since the majority are following the Church in other respects, so far as the opening and closing of spiritual services are concerned.

AN effort will be made to hold a religious congress at the new Paris Exposition.

A congress of this character will succeed—as did the one at Chicago—by avoiding an inquiry into the validity of the foundation of any of them. Whether this can be avoided in France, with its heredity looming up in the background, is a serious question.

THE club is the rich man's diversion, and if his wife can not endure it she generally gets her diversion in the divorce court. The saloon is the poor man's club, and if his wife does not like it she can just take her diversion in the petrification of endurance and thank God, because it might be worse. See?

A BAPTIST minister at Cadiz, O., diverted himself by having his wife incarcerated in a lunatic asylum and then burned their home in order to secure the insurance, and now the wife has sued her reverend spouse for divorce. It beats all how these ministers' wives do take on.

THE late William Howitt reasoned thus: "If others can have spiritualistic communications, why not I? If other families can have phenomena, why not mine?" He acted in accordance with his reason and the world knows something of the beautiful experiences of William and Mary Howitt in their search for and conclusions upon the continuity of life beyond the grave.

A high grade article marked at a low figure is often only a bait offered by deceiving merchants to lure customers inside, trusting that hypnotism will enable them to get off their inferior articles at the same rates. The LIGHT OF TRUTH is also marked at a low figure, but a reading proves that its price is but a trifle compared to its interior worth.

### CURRENT EVENTS.

"Keep religion out of politics" is the cry of office seekers before an election. But after the same they pass Sunday laws, showing a religious zeal that makes them forget the existence of a Federal Constitution. Constancy, thou art a myth.

A REV. WM. CAMPBELL, Bishop of the Mission Church, was arrested at Cleveland, O., on the charge of embezzling \$500 from a training school fund. He was lodged in jail, but unlike Peter, was not let out by the angels. He craved for bail. His faith was naught when it applied to himself.

The Tribune says, "The liberty-loving spirit of the Irish race never dies." And yet it is the most autocratic when in office, and endeavors to make all else bow to its shrine—even to substituting the Hibernian for the American flag. Either the Tribune has never tasted of Irish rule or it is giving Pat a little taffy.

Concerning the God in the Constitution amendment, the N. Y. Sun says: "The proposed recognition of God would be no more than a mere form of words. \* \* \* It would bring religion into politics—an explosive mixture. \* \* \* If the people will attest their faith in God by obedience to his law there will be no need for a formal proclamation; and if they do not render such obedience the declaration will be hypocritical only."

New York journals are distracted about their surplus contributions, and have tried various devices to stop its flow, even to threatening its destruction without reading. But it continues, every writer hoping it was not meant for him. This is an age of inspiration, and sensitives readily perceive the influx. But as it is the "pouring out of the spirit upon all flesh" it cannot be prevented from reaching the illiterate or cranky. But the hope of the age is also that it will finally teach both enough to prepare themselves mentally and morally for a clear or logical presentation of the truth as it is inspired.

### Special Notice.

Mary T. Longley, M. D., medium for the LIGHT OF TRUTH, diagnoses and prescribes for all forms of disease—chronic cases a specialty—by mail or at her office. State age, sex, and symptoms. Psychometric readings, or advice given and questions answered on business, the development of mediumship, obsession, etc. Fee for consultation on any or all of the above subjects, \$1.00 and stamp. Personal sittings for medical work only. Magnified paper for aid in mediumship, health, or cure of obsession, \$1.00 per package. Address 127 S. Moline avenue, Pasadena, Cal.

Spiritualism is a religion in that it deals with man's future; a philosophy because it appeals to reason instead of faith; a science, for its claims are based on facts or phenomena of a tangible or material order. The LIGHT OF TRUTH teaches this every week in *extenso*, and a sample copy sent to a seeker after truth will convince him of this fact.

### Letter from Mrs. Lillie.

To the Editor of LIGHT OF TRUTH.

I ask permission, through the medium of your paper, to say to the friends who have been anxious as to my health that I am improving rapidly, beginning once more to feel that soon I shall be in possession of my usual strength. This six weeks of enforced rest is the first break or loss in my Sunday work, with but one exception, for twenty years. I thought at first my work had come to a sudden ending but I now see before me the winding pathway, leading here and there, and the golden beckoning me onward. I shall follow again where they lead.

Knowing some time would pass before much work could be done, at the urgent request of Mrs. O. Cook, of Jamestown, N. Y., I am a guest in her home for the present, which means all earthly good one could possibly wish. In kindly hospitality she makes me feel that all is mine.

Snow fell (as it seems to me it does in Western New York only) last night, and this morning Winter reigns supreme. Snow, white, beautiful snow, is piled everywhere, and decorates everything. Within the house a conservatory is filled with the rarest bloom of roses, geraniums, azaleas, palms, etc. So we have the mingling of winter and summer. My mind goes to dear friends in California, where there is no winter, and to sunny Florida; but taken altogether I doubt if there is any place which contains more of real good, inspiring to loftier thoughts, and yielding grander results, than this old Empire State.

The friends at Lily Dale (Cassadaga Camp) are preparing to celebrate the advent of Spiritualism, on Tuesday, the 31st of March, and with pleasure I answer their invitation to be of their number. No place on earth I love as well to-day as that bright spot. Sanctified by the grandest and greatest of truths, which has been so often demonstrated and revealed through its chosen instrument in one way and another, that it has been in reality an open gateway to the life immortal, through which hosts innumerable have silently come and gone, yes, and dwelt among us; sanctified also by the unselfish, devoted, self-sacrificing ones on the mortal side who have worked faithfully through long years to make it what it is.

To the friends who have written loving words in the past few weeks, all of whom it has been impossible as yet for me to reply to, let me say their kindness has been appreciated, and ere long shall hop to reach them more directly than through this means.

My address for the present is 315 E. Fourth street, Jamestown, N. Y., or at any time in care of LIGHT OF TRUTH, where my good husband is still to be found.

FRaternally,  
MRS. R. S. LILLIE.

### Book Review.

"The Lungs. Basic principles for their healing and development." By J. J. Fox, M. D.

Dr. Fox has written a valuable book. It is of particular interest as a treatise on the physiology of the lungs and the relations of the mind to the workings of the various systems, such as the respiratory system, vital force, alimentation, circulatory system, normal and morbid conditions, etc.

The press work is good and the binding is substantial.

"God." Outlines of the New Theology, based on facts, science, nature, reason, intuition, revelation and common sense. By T. D. Curtis.

"The Nazarene" and other rhymes for the thoughtful and hopeful. By T. D. Curtis, with portrait. These little books are filled with choice poetic thought and evidence a mind sweetly attuned to nature and her voices.

"The White Wreath Poema" and other poems. By Alice Hadfield Patchler. London James Burns, 50 Great Queen Street, W. C.

This is a charming volume, well calculated to lift the reader somewhat above the slough of every day life. It is a handy, convenient book, bound in blue with beveled edges and gilt inscription.

A course of Hood's Sarsaparilla this spring may be the means of keeping you well and hearty all summer.

# Fits Cured

From U. S. Journal of Medicine.  
Prof. W. H. Peeke, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing.

We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise anyone wishing a cure to address

Prof. W. H. PEEKE, 4 Cedar St., New York.

### THE X RAY.

Thousands of intelligent clairvoyants, here and in Europe, will testify to the fact that we are at all times surrounded by a field of light more luminous, more intense than the brightest sunlight. We can readily understand why the physical part of human nature fails to recognize the fact of its presence.

The X ray is universal, is present everywhere. Like harmony, it only needs the attuned instrument and the musician to make its presence apparent.

Once align the human organism with natural laws the windows of the soul are opened, the spirit eye sees, and the mind takes cognizance of all things. Science can no more manufacture the X ray than it can manufacture electricity. No device of Science will ever make it visible to the physical eye.

The manner of the discovery of the X ray by Professor Röntgen is evidence conclusive that none of the leaders in the field of physical scientific research are clairvoyant. The stumbling block in the whole matter seems to be that scientists are not clairvoyant, and clairvoyants are not scientists. Science says that the X ray can neither be reflected nor refracted. Before we can accept this statement as true, some things must be explained. For instance; brick walls do not obstruct the clairvoyant vision, nor in fact any substance that happens to fall in the line of vision, but for all that at some point in the field of the X ray the spirit eye is able to distinguish some particular object with such distinctness that it leaves a vivid impression on the objective self after the subjective self has ceased to assert itself. If the X ray is neither reflected nor refracted, how does it happen that so many objects are seen, and others are not seen?  
C. H. MERRY.

St. Louis, Mo.

### N. S. A.

Special attention is called to the Reports of the last Convention of the N. S. A. These Reports are sold at cost price (25 cents), and every Spiritualist in the U. S. A. ought to have one.

Attention is also called to the fact that every auxiliary association is expected some time during the year to make up one collection for the N. S. A. Will officers of these societies that have not taken up a collection this year remember the needs of the N. S. A. on Anniversary Day? No call has been made for funds during the God in the Constitution agitation. The Secretary has accomplished all the extra work without extra pay, and now only asks that Spiritualists on Anniversary Day remember the National Association.

A copy of the "Outline of the N. S. A.," together with President Barrett's Report to the last Convention, will be sent to any address on receipt of two 2 cent stamps.

Do not unjustly condemn the N. S. A. or its promoters until you have read at least of some of the work accomplished. All we ask is a just and fair hearing.  
FRANCIS B. WOODBURY,  
Sec.







We are aware of the manifestation of remarkable molecular energy in matter in a gaseous or liquid state; but this molecular energy depends entirely upon the degree of its temperature. It is an absolute and unvarying law of molecular physics, that the temperature of a body of matter is the moving power of its molecules. Reduce the temperature and you reduce proportionally its molecular energy. At zero in the centigrade thermometer the molecules are in a state of rest. In the absence of the necessary temperature they are void of energy. Let it be borne in mind that all gases have two essential characteristics. (1) "Their volume is inversely proportional to the pressure to which they are exposed; and (2) their volume is directly proportional to their absolute temperature." This is neither theory nor speculation. It is an established law of molecular physics. It is also an established law of molecular physics that all gases under like conditions of temperature and pressure contain the same number of molecules in the same volume. Although there are not less than one hundred and twenty-five septillions of atoms in a single cubic inch of such volume, yet the molecules are so widely separated as to be beyond the sphere of each others' influence. In neither liquids nor gases is there the slightest trace of a tendency to organic structure. Although the theatre of wonderful molecular phenomena, the molecules are not the real actors; they are but puppets, automata. They can not even support their own weight, much less sustain any longitudinal or shearing stress.

There are, perhaps, sixty-five known elementary substances in what we call matter. The atoms composing each of these elementary substances have but one definite and fixed weight. They are the same, so far as science has been able to demonstrate, not only in our world, but in all worlds. Whatever is true of the atoms in one elementary substance is true of the atoms in the same elementary substance under like conditions in all other worlds. They obey one uniform and persistent law, combining chemically with the atoms of other elementary substances, according to their respective weights, in definite and fixed proportions. This law is universal. Chemical combinations afford no solution for the organization of the simplest rudimentary living cell. Although formed out of the same elementary substances, the living formula is radically different from the chemical formula. The molecules of matter which enter into and are appropriated by living organisms in the vegetable and animal kingdoms, do not arrange themselves according to the laws which prevail in chemical combinations. And the higher we rise in the scale of organic life, the more marked and significant is the departure. The phenomenon of life manifests itself on our planet through organic matter, but that this life is evolved out of the elementary substances of inorganic matter, we do not believe, because you can not evolve out of the elementary substances of inorganic matter that which is not involved in them.

All atomic and molecular forces are unvarying, perpetual, and universal in their operation. There can be no individuality or peculiarity in a single atom or molecule which is not common to all the atoms and molecules composing their respective elementary substances in all worlds. Hence they can be said to have life only in the sense that they are an expression of the infinite life. All vital phenomena are developed un-

der a variety of combined influences operating simultaneously in the organization of the living germ. Through processes of cell formation, cell multiplication, and cell growth all living organic forces are evolved. In the vegetable kingdom it is from the seed of its kind, and in the animal kingdom it is from the ancestral egg—life from life—and without such conditions continuity of the vegetable and animal kingdoms would cease.

Materialism, it seems to me, furnishes no logical basis for a spiritual philosophy. There can be no logical basis for any system of philosophy predicated upon any number of dependent causes. An infinite series of secondary causes, with no unconditional primary cause for their dependence, is a manifest and palpable fallacy. So the supposition that all living forms in the vegetable and animal kingdoms, culminating in man, are the product, through an infinite series, of the primary material cell, is to suppose that so many successive secondary causes with no unconditioned primary cause for their support. The conditioned necessarily presupposes the unconditioned. If the human soul has no absolute parental source, no spiritual lineage; if it is but the chance spontaneous product of a material germ; if it is but an evolution through all successive orders of the animal kingdom; if, indeed, it shares a common origin with them, it must share a common end.

We do not look for continuity of life for our material bodies. We do not expect them to survive dissolution. We realize that all organic bodies, because organic, are subject to disintegration. That is a law of nature. In common with the animal kingdom we inherit our mortal bodies from the same Mother Earth, and in common with them they return again—"Dust to dust." But of the soul this can not be said.

O, Mother Nature! Father God!  
How wondrous is the work we trace!  
Man fashioned from the senseless clod,  
Yet filled with life's divinest grace;  
Nor is that form of earthly mold  
The limit of his life to be;  
Forth from the mortal will unfold  
The germ of immortality.

Across the broad, unfathomed sea,  
That breaks upon the shores of time,  
The promise of the yet to be  
Comes like a prophecy sublime.  
The purple gloom that, like a veil,  
Rests on that ever-swelling tide,  
Full oft reveals a friendly sail  
With tidings from the further side.

O, soul of man! to conscious power  
From elements of death outwrought,  
The living word forecast thine hour  
And found the dwelling-place it sought.  
High in the heavens forever more  
The stars of Truth eternal shine;  
Sail on, O man, from shore to shore,  
The power that guides thee is divine.

### Message Department.

Continued from Seventh Page.

side. But, as I said, my work seems to be here; so it is, I am deeply interested in the mediumship of one who has been a near and dear friend of mine for years. We were brought in direct sympathy and association by wise spirits who knew that we could utilize our forces for spiritual works and it seemed to that friend and to me as if I ought to have remained on earth to serve in the way as an instrument in the accomplishment of these things that the guides desire to see done; but the body was weak and it could not hold the spirit, and so I slipped out a while ago and here I am, an immortal man, strong in my spiritual capacity and qualities, and feeling as real and tangible as I ever did in earth life. Now I wish to say to my friends in Little Rock, Ark.,

that I am working for the best good of Spiritualism. I had the privilege of learning of this great truth long ago and I know that there is so much in heaven and earth not dreamed of in the philosophy of humanity. I had come in to an understanding of some strange things connected with Spiritualism and its powers, so I am quite ready to testify to its truth now that I come back from the spirit world, and if my friends in Little Rock desire to communicate with me concerning these things, I will respond if they find an instrument for my use. But my special object in coming, Mr. Chairman, is to send greeting and assurances of my help to my friend, Mrs. Wood, living in Chicago; she has been used by the spirit-world as my co-worker for the perfection of an electrical instrument through which may be transmitted new evidence of spirit intelligence. I believe this will be accomplished; I had some connection with the affair when here; I am identified with it still and I believe that the instrument will be perfected so that we can transmit to earth the intelligent desire from the other side of life. I do not find so much fault with the mechanism and the appliances as one might suppose, I feel that, as far as we have gone, the way has been made satisfactory; it seems to me the great work now is for the special use and for the Band to direct its attention to the distribution of the electrical forces that are generated, and that, in a little while, these can be so distributed as to accomplish something of a palpable nature that will be satisfactory to our friend. I may have something more to say by-and-bye, not in public but in a private way that will give further information and instruction concerning the perfection of the instrument employed, but at present it seems to me we had better experiment with what we have at our command looking forward to greater ideas from beyond. I bring my love and my greeting to my friends on this side. B. J. Bartlett.

CHARLES MOODY.

Will you admit a straggler from Montreal? (Certainly.) Well, I feel as if I were a straggler as I come in here among the gentry that I see about, and yet, they were all so willing, and polite, and kind and made an open way for me to reach you that I almost feel as if I was one of them. However, I cannot claim that distinction because I am not one who has had much experience in this line of work. I have been in the spirit-world for some years and, of course, have become more or less familiar with those who travel about from one place to another through such means of communication as this, and I have learned something of the so-called, Spiritualism, and what it aims to reach. I would be a dull scholar truly if I had not gained some information, but I am not one of the workers in this line. For some time I have been hoping and striving to find some means of communication—something like this—with the aim of reaching my old chums and friends generally in Montreal. I am Charles Moody, and I have relations in that town that I would like very much to learn of Spiritualism. I have noticed a while ago that Mary was leaning toward it and trying to learn a little something about it in secret, and I thought that was a good indication. She did not dare to tell the folks of it, for they would scoff at her and perhaps, make fun and so she went about it in a quiet way, but soon got tired because nothing of any importance came of her search. I don't wonder at it because there is no one in her place who understands anything of Spiritualism, and I thought I would come here and get information and experience in this line that would help me to come to my friends, and to give an influence, or

some impression, that would help them to a right line of thinking and of investigation. I don't come to make a great flowery speech; I only want to be of service to my fellows, and I simply came here to get experience for myself and, perhaps, be the means of giving one little ray of light into the minds of some who knew me on the mortal side. I just want to say that John and Joseph are here with me to-day; they are interested in this and hoping to get some light that will help them to reach the friends who are dear to their lives and in the home. I am very thankful to you, sir.

LILLIE M. WENTWORTH.

Why, my throat feels swollen and sore to-day as I try to speak to you, but I wanted to come very much, because there has been so much sorrow and shadow around me and with me since I went from the body, that I was told to come here and I would feel relieved. The thoughts of many people on this side have disturbed me. I presume they do not know of it, and they would not do me any harm, but there has been so much comment and some talk that I do not like, and I just want to say that I am in the spirit world, comfortable and in a pleasant home, although I wish I could have remained on this side for many years to come; there is so much for me to learn, so many things for me to do that might have been done here on earth, and I hardly know how to take hold of life in the spirit world, and just make the best use of it, for I felt this disturbing element that I mentioned. They tell me here that I will do better by and by; that I will not have regrets over the earth life and be sorry that I passed away, but will be willing to let it all go, and to take up the spirit life which I feel around me. There are so many and beautiful things here. There is music and flowers and much that is lovely, and can enjoy were it not for the feeling I have that some one is pulling me back, sorry that I have gone, and others are wondering why I went so early from life, and I am in a condition of unrest that makes me feel as if I did not know where I belonged. I want to send my love to my dear parents, and tell them not to grieve for me. I am better off now in the spirit world. I have passed through the change called "death," and it is not a hard one. I have entered the life beyond, and it is a pleasant one, and I wish them to know that I can return into their presence and bring them influences from above that I hope will do them good. I want to send my greeting to my friends, and tell them that this is a real and an earnest life that is beyond earth, and I hope they will try and know something about it. I hope they will live the best they know how, so as to be prepared to meet its highest conditions when they pass from the body. I have so many things I would like to say, if I only had the opportunity to come and make myself known in other ways than this, but of all things I wish to say that I am not unhappy only when I feel the shadows around the lives of those who are near to me on earth, and then that makes me feel sad and ill at ease. I come from way down in Maine, sir, and I send my loving thought and greeting there. Kind friends on the spirit side have given me all the help and strength I needed, and many lovely things, so that I feel I am truly blessed in the life that I have entered upon, but there is much to draw me back to the mortal side, and, not long ago, I was in Rockland, and I was attracted to a lady there, who is a medium. She felt my presence. I tried to manifest, and I know that I made her feel uncomfortable in body and mind, but I did not mean to do that, and while I was there I heard some one say—"I think it was a mortal that said so—"If that spirit would only go to the LIGHT OF TRUTH circle and manifest herself, I think she would be relieved," and then I asked where this place was, and the good angels directed me here, so that is why I come, and I trust that my words will be received in the same love and sympathy and blessing that I bring them from the spirit side of life. I was only ill a very little while before I passed out from the body. I died at Vinal Haven. I bring my message to the dear ones at home, and I hope I will be able to communicate at Rockland through the lady medium that I reached before. I went away in the summer time.







NOTES FROM ALL POINTS.

**NEW YORK CITY**—The Society of Spiritual Research of New York meets Tuesday evenings at 8 o'clock—the first meeting to take place March 24th at Carnegie Hall, Seventh Avenue and Fifty-seventh Street. Chairman's address, P. O. Box 1907, New York.—Seymour Van Brocklin, Chairman.

**PORTLAND, OREGON**—Dr. Dean Clarke writes under date of March 12th that Dr. Schlesinger goes to Astoria for a few days; then he and Dr. S. will visit Salem for a short time, and closing by a visit to Paget Sound. Dr. Clarke's address is Wm. Tell House, First and Market Streets, Portland, Ore.

**DENVER, COLO.**—This city has a circle known as the Kates-Singer Quartet. In addition to a musical program engagements can be made for spiritualistic entertainments—short talks, psychic tests, etc. Societies or circles in and around Denver can obtain sample programs of G. W. Kates, 2259 Stout Street.

**LOCKPORT, N. Y.**—The United Progressive Club has had for its speaker during March Oscar A. Eigerly, one of the most logical lecturers we have ever had with us. He deals some terrible blows to that old, sailless, rudderless ship of orthodoxy, which is floundering among the rocks of ignorance, which the shallow waters of their superstitions fail to cover. His tests are far above the average, all, so far, having been recognized.—J. J. Skobe, Pres't.

**BATTLE CREEK, MICH.**—Dr. M. F. Hammond, a fine inspirational speaker, has been serving the First Society of Spiritualists all this month, and has given three lectures, besides many tests, which were very instructive, as well as entertaining. To those who did not hear him, we would say that you missed a rare treat. He will be with us the two remaining Sundays of this month, and to societies desiring a first-class lecturer we would say secure his services.—Della B. Platt, Sec'y.

**GENEVA, OHIO.**—The following were elected officers of the First Spiritualist Society of Geneva for the coming year: Benoni Webb, president; Fred Hardy vice president; Blanche Hancock, secretary; S. D. Christian, treasurer. Trustees: M. Wilber, L. C. Hutchinson, F. H. Hardy, Wm. Fowler, Charles Batton. The society will observe the forty-eighth anniversary of Modern Spiritualism, and have secured Mrs. Carrie E. S. Tving, of Westfield, N. Y., to deliver the anniversary address.—Sec'y.

**NEWPORT, KY.**—The Ladies' Progressive Aid met last Thursday at the residence of Mrs. Banderman with good attendance. The meeting was opened by singing the Lord's Prayer. Then Mrs. Banderman gave some readings and Mrs. Debodo tests and messages. The anniversary will be celebrated on the 29th of March, and we will be pleased to receive flowers, by loan or gift, to decorate our hall. Some of us will be at the hall on Saturday, the 28th, in the afternoon. The Ladies' Aid meet again next Thursday afternoon at 530 Columbia Street.—H. Nerl.

**WILKESBARRE PA.**—The Wyoming Valley Psychic Society of Wilkesbarre is moving on slowly but surely. The members are holding their private meetings, seeking to learn more of the forces and laws of nature. We have had a very instructive course of lectures on "Astrology and Geology" by our President, Mr. J. R. Perry. We hope he will favor us with another course soon. We are now enjoying the privilege of listening to Mrs. Nickerson, of Buffalo, N. Y., who is a gifted trance speaker of rare force and power. Her invocations and instructive sermons are enjoyed by large and intelligent audiences.—Mrs. L. C. Brown, Sec'y.

**SPRINGFIELD, O.**—We recently effected a permanent organization which is large in enthusiasm if not in numbers. There is a general interest manifested in the phenomena of Spiritualism here, and in our audiences are many who have never been suspected of leaning toward Spiritualism, yet they seem to get out of Dr. Martin's lectures. Our audiences are growing rapidly. A good speaker and platform test medium could find here a field for cultivation. Any reputable worker seeking a field for missionary work should correspond with F. M. Fairchild, secretary.—J. S. Hahn.

**TAMPA FLA.**—On the evening of March 5th and the afternoon and evening of the 15th the hall of the Tampa Psychic Research Society was crowded with the best people in the city to listen to lectures from Mrs. Kate R. Stiles, of Boston. She is an earnest and faithful speaker, and held her audience from the opening to the closing sentence in breathless attention. Her lectures were followed by a few good tests, nearly all of which were verified by well known persons present. Her brief stay with us has aroused an interest in Spiritualism in the minds of many who have heretofore been indifferent or opposed to it, and her work here will result in much good. Her lectures or talks, as she calls them, appeal to the tender chords of our being with a fine, sensitive touch. B.

**DAYTON O.**—The Spiritualists of Dayton have recently had with them that genial gentleman, Dr. S. A. Mathews, of Brooklyn, N. Y., the renowned trance lecturer and test medium, whose guides are of the most brilliant and accurate describing scenes and places as well as persons, and in most cases gives names long relegated to the garret of one's memory. He leaves no room for the most skeptical to doubt. Dr. Mathews has been with us two Sundays, holding meetings both afternoons and evenings. Mr. W. V. Nicum acting as chairman and assisting with the music. The writer with her sister, Mrs. Dr. Morgan, of this city, and little Eva Nicum furnishing the music, Eva favoring us with a guitar solo. Dr. Mathews has expressed his intention to do his utmost to arouse the Dayton Spiritualists.—Ada C. Nicum.

**ROCKFORD, MICH.**—March 14th and 15th the R. P. Society held its quarterly meeting. On both days we had with us Mr. James Smith a trance speaker of Frontport. On Sunday we had Mr. Charles Howell, inspirational speaker, and Mrs. M. E. Henderson, test medium, both of Grand Rapids, Mich. In the forenoon, Sunday, Mr. Howell and Mr. Smith answered questions from the audience, and Mrs. Henderson gave tests and character readings. At noon we had a picnic dinner; in the afternoon songs, readings, recitations, and a discourse by Mr. Howell. Then Mr. Smith followed in the same line of thought after which Mrs. Henderson gave tests. Mrs. Henderson is a young medium. She took hold like a veteran and did remarkably well, nearly every test being recognized. Our society is very prosperous, and the greatest harmony prevails. We are like one family.—Member.

Lowell, Mass.

The mediums meeting before the First Spiritualist Society, March 28th, 1896 was one of the finest. This idea was first suggested by Agnes Houghton Randall, the well known psychometric reader and speaker. Mr. O. B. Plimpton, gave a noble tribute to the deceased governor, followed by an invocation by Mrs. Annie Jones, and singing by Mrs. Bullens.

Mrs. Bonfield's remarks on "The Web of Life" was given with a great deal of force and feeling, importuning mediums to stand by one another, and crush out jealousy and revenge, the remnants of old orthodoxy. In her recitation, "The Fall of the Pemberton Mill," she has no equal.

The remarks of Mrs. Jones, Miss Higgins, and the poem given by the control of Mrs. Geo. Hand were of such big order of spiritual culture that everyone felt enabled by the thoughts expressed.

The first tests were given by Mrs. Anna Orngeshall, all being recognized and enjoyed by everyone. Miss Blanche Brainard was then introduced. She is only sixteen years of age and has no equal. Her tests are given in such a clear forcible manner that all are quickly recognized. A good sum of money was also raised for the benefit of the Society.

GEO. H. HAND

Camp-Meeting Notice to Mediums.

We are making up the program for our annual camp-meeting at Chesterfield, Indiana July 18th to August 10th inclusive. All mediums who expect to be present are requested to send their names that they may receive insertion. Address F. J. M. Coulter, Anderson, Ind., secretary Indiana Association of Spiritualists.

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## Voice of the People.

Written for the LIGHT OF TRUTH.

### Letters to a Clergyman.

BY MRS. H. H. HULL.

No. VI.

(Note.—I would not have the editor nor any of the readers of the LIGHT OF TRUTH think that the writer and the book under review are abstractly considered, with the attention here expended. The arguments of the book are the simple and the common-sense points of the opposition, and are necessarily being used by the clergy. Many of them seem to think them true and effective tactics. Spiritualism, some who are new in Spiritualism and not very well posted in the science of the opposition, may not know exactly how to meet them, hence these letters.—M. H.)

Rev. J. D. Hoxston:

Dear Sir: You next relate the Bible stories about "unclean spirits." All these stories are related by Spiritualists themselves. You talk as though all spirits were unclean, or as though the work of Spiritualism was to manufacture and turn unclean spirits loose upon an unsuspecting world. Now, the fact is, these "unclean spirits" exist, the same as unclean men and women, whether we recognize the fact or not, and they are quite as likely to get hold of those who are opposed to all kinds of spirit manifestations as Spiritualists; for those who are posted as the Spiritualists try to be, and as many of them are, with regard to their existence, their habits, and what will attract them, are the best prepared of all people in the world to guard against them.

By the way, dear brother, did it ever occur to you to quote that in the Scriptures you quote (Matthew xiii: 43-5 and Mark vi: 1-13), Jesus lost the opportunity of a lifetime to warn his hearers against any kind of spirit communion. Had he in either of these passages said, have nothing to do with any spirits, for none but evil spirits ever return to earth, and Jesus said that much, it would have saved you and others of your ilk a deal of work. As it is, you spend your strength as "one that beareth the air."

Paul said "the manifestation of the spirit is given to every man [me] to profit withal." 1 Cor. xii: 7. He asks us to covet earnestly the best gift, or mediumship. The spirit spoke to Paul expressly, 1 Tim. iv: 1. The Pharisees said "if a spirit or an angel hath spoken to him, let us not fight against God." Acts xlii: 9. The Greek of Rev. xlii: 6, says "the Lord God of the spirits of the holy prophets sent his angel to show unto his servants the things which must shortly be done." From this it appears that the controller of the spirits of the prophets has other spirit guides "unclean spirits" to send to the people. While you reject all Spiritualism as coming from an evil source, is there not some danger of your rejecting some messages sent by "the Lord God of the spirits of the holy prophets?"

On page 27 you say: "Matt. xvii: 14-18, gives an account of a boy that was rendered crazy by the presence of an evil spirit that cast him into the fire some times and at other times into the water." What do you mean by this? Do you mean that no good spirit should ever be allowed to come to us with divine messages because "once upon a time" an evil spirit tried to burn up or drown a boy "that was rendered crazy"? Reasoning on a par with that would tell you and your Dakota neighbors to freeze to death rather than make a fire, because fire has done much mischief in the hands of unclean and evil disposed persons.

You next refer to the case of obsession stated by Dr. Gridley over forty

years ago. Or rather you quote from some old quotations taken from his book, entitled "Astounding Facts." If Spiritualism is so bad, one would think it would have done something in the present generation that you could have used; but I must not object to your using such facts as you can get. After quoting the extract from somebody's quotation from Dr. Gridley, you say:

Incredible as this may seem to those who do not realize the enormity of this dark and damnable thing called Spiritualism, it surely bears a strong resemblance to the accounts we find in the Bible, and tallies exactly with all the stories we have in reference to it.

You here speak of "the dark and damnable thing called Spiritualism" as though the thing to which you referred was Spiritualism, or was something necessarily connected with Spiritualism. This was simply a case of insanity, the particular insanity assuming the form of mediumship. If such cases are to be reported as genuine mediumship, then I can follow the same line of argument, and find nearly half the people in the lunatic asylums are mediums for Jesus Christ. Only a short time since I read a notice of a man who had been to a religious revival where the minister had decanted on the text—"If thy right hand offend thee, cut it off and cast it from thee; for it is better for thee to enter into life with one hand than having two hands to be cast into hell where the worm dieth not and the fire is not quenched."

This man concluded his right hand had offended him, and went out into the woodshed and cut it off, and threw it as far as he could send it. Instead of regarding that as a noble Christian act, his Christian neighbors had him incarcerated as a lunatic.

When the thing occurred of which Dr. Gridley wrote, the world was entirely unacquainted with Modern Spiritualism, and there may have been some reason for some in the world being ignorant of what real Spiritualism was, and consequently some might have thought that Spiritualism led in the direction you indicate. Now that Spiritualism has worked its way more or less into every community, you will scarcely find even one of your own Church members so ignorant as to believe your ill-timed comments on Gridley.

When we consider that Spiritualism has been at work more or less in almost every community for nearly fifty years, it seems strange that you can not strike a fact written within the last four decades a statement not used a hundred times before to prove Spiritualism "the son of all villainies." Your researches into quotations from the Bible and distant past may possibly work with a few of your brethren who read or know little, but what they get from such palps as you fill and such papers as you edit. On the outside world such state men's will have little weight.

I congratulate you on at last getting hold of something which contains a fact from *Borderland*—a fact not over five years old. But I can not imagine why you use it; it surely proves nothing for you. It is only the record of a few wonderful physical phenomena, such as prove Spiritualism beyond a doubt. In order that the reader may judge of its weight against Spiritualism, I quote entire:

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Seance at Douglas House. Present, the usual circle, with Mr. Harris, editor of the *Spiritualist*. In order to avoid the usual seance room which imperator desired to be kept exclusively for the intimate group, we sat in the

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Mrs. A. B. DOBSON, San Jose, Cal.

Allow me to add my testimony. For more than four years I had been a sufferer. I had a combination of diseases—Bridgman's, then female diseases, heart trouble, and neuralgia. Four noted physicians, and best medical attention in the community, failed to give me relief. Then I wrote for your treatment. By the time I had taken your treatment four months I was sound and well—after being so low that when I was healed I felt like shouting. It has been nearly twelve months since I took your treatment. Have not had any doctor or medicine since I took your treatment. I will recommend your medicine as long as I live, feeling under lasting obligations to you, doctor.

Yours most gratefully, C. M. SMITH.

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breakfast-room, the firelight being excluded as well as possible. The usual raps and creaks, which had been plainly audible at dinner, commenced at once, and Dicky was particularly lively. We were then requested to darken the room, and the light which had been round us vanished, and the sounds ceased. Presently my chair began to move, and I saw light coming as it were through the door. At once my chair was withdrawn from from me, and placed on the table; from which position it toppled over to the floor again whilst I was shot to the end of the room, under a side table, and three articles were put upon the table; viz., a carved ivory napkin ring from under a glass shade in the drawing-room, a carte de visite from the same room, and a chamomile horn from the entrance hall. We all felt cold, and the influence was very strong.

Next you quote the case of the seven sons of Sceva, probably as a warning to your brethren not to undertake to cast these spirits out. It was wise on your part to do so. Then you give the case of Paul casting the spirit of divination out of the damsel, recorded in Acts xvi: 16-18. In the "Encyclopedia of Biblical Spiritualism" I comment on every passage you have quoted. On pages 328 and 329 my comments on this case are as follows:

In this instance Paul was evidently the stronger medium, and was jealous of the girl who, under the influence of this spirit of divination, preached exactly the same doctrine that Paul was preaching. Paul, it is well known, did not believe in woman's preaching, any way. See 1st Tim. ii:12; 1st Cor. xi: 13-15. How many good mediums have been stopped in their work by just such men as Paul.

Paul cast the spirit of divination out of this girl. Just why the word "divination" was put there I confess I do not know. The Greek word is *Pythoness*. And the translators were honest enough to put the word *python* in the margin, as they should have done in the text. Now, if it was the spirit of python that was driven from the medium, a little light can be found on the subject in the mythologies. It was among them that the word originated. Python was a great snake, supposed to have been killed by Apollo; it is hardly reasonable to believe that the spirit of a snake came back and preached Christ through this girl. We will be compelled to look deeper into the mythologies for a solution of this question. It is said that after Apollo killed Python the name was given to an old woman, dressed in girl's clothes, who went about telling fortunes. At a later period the name was given to any one who could tell fortunes by a power derived from the spirits of the dead.

The spirit of python either refers to the spirit of this old lady, or it refers to any one who exercises this spirit power. At best this can be no more than one medium casting the spirit of a so-called dead woman out of another. A jealousy existed among mediums in that day as it does among some spirits and mediums to-day. As the "Lord thy God" would not give his glory to another, so Paul did not seem willing that one woman should assist him in preaching Christ. Be it remembered, Paul was an old bachelor, and was not willing that women should have much to do in public.

I partly agreed that this letter should be the last, but it would make it entirely too long for me to say all I have to say in this, besides I feel that you need further castigation. I will, therefore, stop now and let you reflect on this, but your most ignorant blunders or wilful perversions are yet to be examined. I must give you at least one more dose—perhaps two.

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Come all who love the glorious truth  
That on this day was born;  
Come, hoary age and joyous youth,  
And celebrate its morn.

Let all the nations of the earth  
In gladness greet the day,  
Which gave a dispensation birth  
Whose light has come to stay.

Let millions sound their anthems forth,  
And grateful tribute bring,  
From East and West, from South and North,  
And make the welkin ring.

Of all the grand events of time  
On sacred pages shown,  
'Twill some time rank the most sublime,  
To mortal man made known.

Those tiny raps at Hydesville heard,  
Though "still and small the voice,"  
Have all the world to this king stirred,  
And millions made rejoice.

These heralds, were from heaven sent,  
Whose "kingdom is at hand,"  
Announcing that the veil is rent  
Which hid the "better land."

A savior's birth they came to tell,  
Whose mission can not fail;  
For he shall conquer death and hell,  
And o'er all wrong prevail.

The Spirit of Truth, the Comforter,  
They said "at last has come,  
To be of truth the interpreter,  
More wise than Pope of Rome."

He comes to teach the "other things"  
Which Jesus could not give,  
To bring us Truth's new offerings,  
That show us how to live.

He comes to give us "tidings glad"  
From "loved ones gone before,"  
To banish every feeling sad,  
And heal our hearts so sore.

"Be comforted," he says to all,  
"Your loved ones now are here;  
Oh, put away your crepe and pall,  
And check the falling tear."

"Weep not for friends who've passed away;  
They are alive and well.  
Oh, heed no more what preachers say,  
They're not 'in endless hell.'"

"But each has found his proper sphere,  
To start progression's race,  
And oft they come to loved ones here,  
Their sorrows to efface."

"They heaven find in doing good,  
And not in singing songs;  
Far better are they 'serving God'—  
Undoing earthly wrongs."

"Rejoice, ye weary ones of earth,  
Who toil in want and grief,  
Your spirit friends are coming forth,  
To give you all relief."

The messengers of heaven draw near,  
Their mighty power to lend,  
And signs of promise now appear,  
That present wrongs shall end.

The gressome faith and narrow creed,  
Approach their coming doom,  
And new-born truths are making speed  
To fill their vacant room.

The dogmas old which filled each heart  
With gloom as black as night,  
Like owls and bats, will soon depart  
Before the coming light.

The Star of Truth now beams on high,  
To light progression's way,  
And spirit spheres that all the sky  
Add brilliancy to its ray.

Old Error's night ere long must go—  
It rapid wanes apace;  
Truth's long-veiled light begins to glow,  
And phantoms dark 'twill chase.

Though bigots mock and priests may frown,  
Our cause they can not starve;  
No human power can put it down,  
Nor check its mighty march.

Triumphant over all its foes  
In every battle fought,  
It from conquering to conquer goes,  
And brings their might to naught.

The angels bright will spread the light  
With all the speed they can,  
And for the right they'll be p us fight,  
And lead the batt'le van.

Progression is our battle cry,  
By guiding angels given,  
And it shall be our watchword high,  
By which to enter heaven.

Then let us honor that event  
Which has so mighty grown,  
Which brought us light, by heaven sent,  
The greatest ever known.

Yea, let us use both pen and tongue  
In honor of this day,  
And sing such songs as erst were sung,  
A tribute, just to pay.

As angels sang when Christ was born  
Among the sons of men,  
So let us greet this joyous morn,  
When Truth was born again.

As morning stars in primal time  
Sang at creation's birth,  
So let us now in tuneful rhyme  
Sound our glad praises forth.

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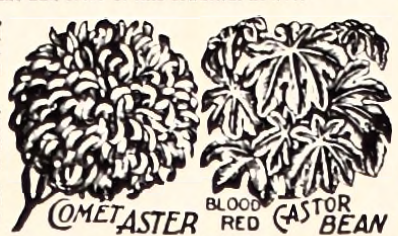
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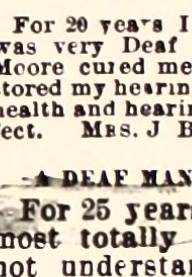
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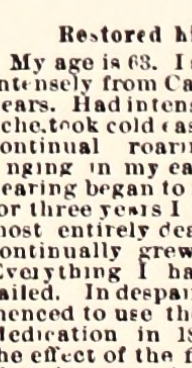


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